THE TRUTH WAY

ALBERT C. GRIER

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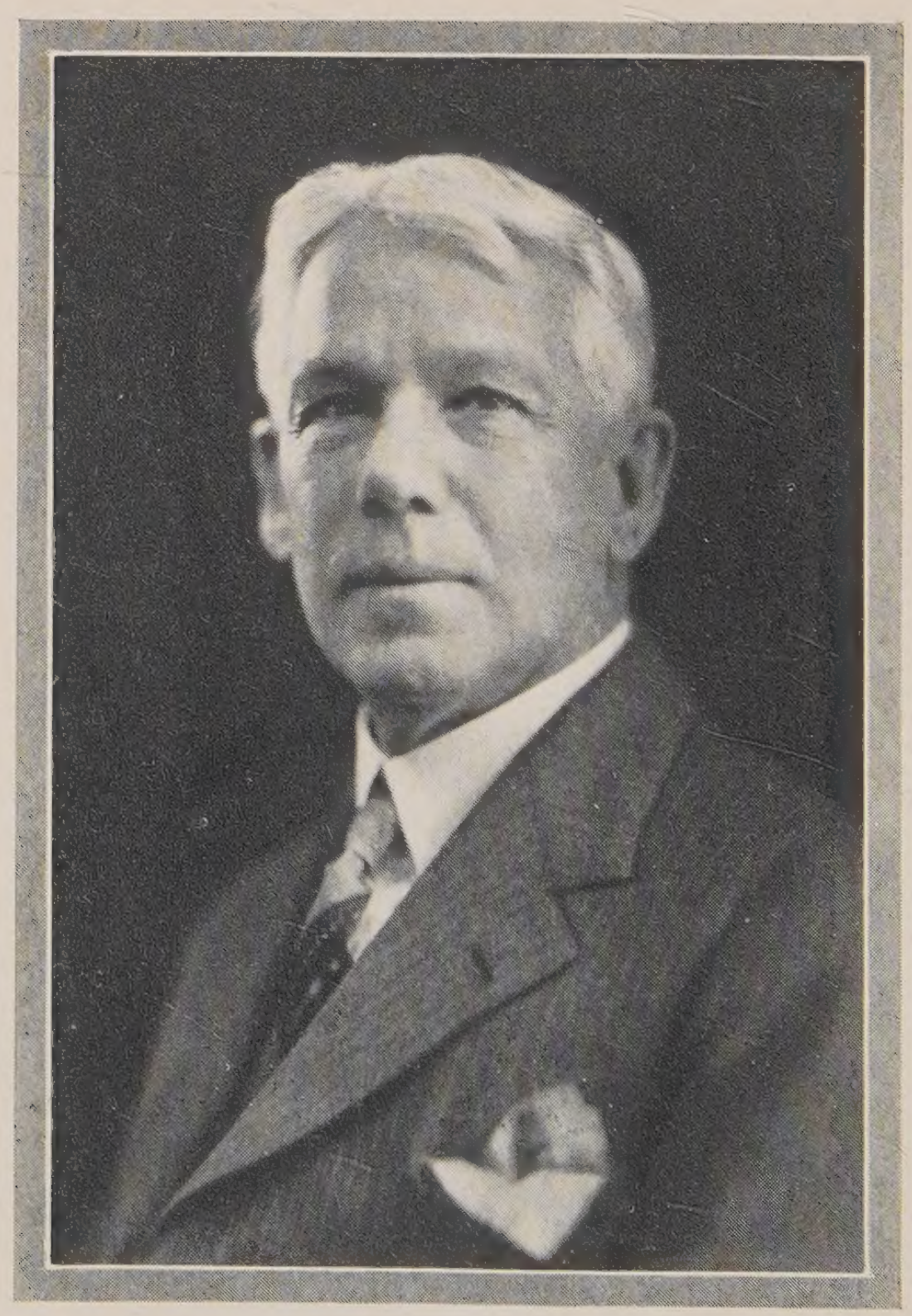

Albert C. Grier

THE TRUTH WAY

BY

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PREFACE

THIS little book is a record of sermons preached by me in the CHURCH OF THE TRUTH (Divine Science), New York City.

There is a prayer in my soul that these pages may bring light and hope to thousands.

I dedicate it to the healing of the sick, the uplift of those who have fallen by the way, and to the opening of the inner eye of those who have walked in darkness.

I gladly submit it to the eye of Jesus Christ, whose vision I have tried to portray.

ALBERT C. GRIER

New York, N. Y.,
May, 1928

ACKNOWLEDGMENTS

I MOST gratefully acknowledge the faithful and gracious help of Miss Lydia Jones and Miss Margaret Vail who made stenographic reports of my sermons.

I also acknowledge with a heart full of thanks the splendid work of Mr. E. A. MacDermid and Mrs. Augusta Jay who edited the sermons and who rendered a service that money could not buy, a service of both love and understanding.

ALBERT C. GRIER

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INTRODUCTION

PERHAPS never before have thinking men generally, come to the conclusion that none of the ways that they know is the way to remedy human ills. Many people are beginning to suspect that Jesus Christ may have known the secret; but if he did, it is still a secret from them.

The soul which has perceived the Truth knows that Jesus did have the secret and he held it sacredly but not secretly. He proclaimed it by his every word and he demonstrated it in his every act. Men have either refused to believe the account of the life of Jesus or have persisted in making of him a being different from all others. If we see Jesus as the son of man, which he called himself again and again, and then apply his words to humanity, we will have the solution of the problems of the race.

Jesus declared: "Ye shall know the Truth and the Truth shall make you free." Truly understood, these words would free the world.

Man has arrived at a crucial place in his career. The time has come when he has taken the helm into his own hands. It is necessarily so, for his soul is the determining factor in his evolution.

Evolution has gone on through all the stages of body and intellect, and now man must take the next step of the eternal journey, the development and unfolding of his soul.

This is the revelation of the Truth and the whole question hinges upon it. The Truth stands at this critical point and indicates the Way. No man can overestimate the momentousness of the decision that man is now called upon to make. He cannot go back to an outgrown religion, and the path of rationalism is, as always, the path of destruction.

The heaven that the seers have seen and the prophets have foretold lies very close at hand.

This little book is my offering to the world of thought for guidance into the path of freedom.

ALBERT C. GRIER

WHY I CALL MYSELF A CHRISTIAN

IT is an anomaly in human history that we should find the highest expression and revelation in the distant past. In these days of scientific discoveries and inventions we seek the latest knowledge, and it is rather surprising that we should be compelled to look back two thousand years for the hope of this and future ages; but it is a fact that practically all truly thinking people look to Jesus Christ as the hope of the world. Religionists, economists, philanthropists, reformers, practically all look to him as possessing the secret so direly needed.

That any particular concept of him and his teaching should be seized upon by one class of thinkers, and that they should name their interpretation "Christian," is obviously not fair. Yet it is a fact that the one partic-

ular belief of Jesus as the atoning savior for the sins of the world, has arrogated to itself the name of "Christian" and its followers claim that no one is a Christian who does not thus look upon him.

While there are many varieties of interpretation of certain elements of Jesus's character and teaching, practically the whole so-called Christian world has a common basis in the thought of the fall of man through Adam and the atonement for that fall by the crucifixion of Jesus Christ. This is basic in the teaching of the so-called Christian world, and we say at the outset of this consideration that if that is what Jesus taught and for which he came, then we are not Christians.

It should be clearly, definitely and decisively stated and understood that those of the Truth movement have no part or portion with any such concept of Jesus as that. While it may be desirable and

pleasant to go under the banner of Jesus because the Christian world—the world we know—goes under that banner, and it may be a cause of much advantage to us to be called Christians because of the approval of others, yet I would not for one moment walk under that banner if I believed that the purpose and mission of Jesus Christ was to atone for the sins of the world by his crucifixion. If the only right interpretation of Jesus, his teaching and his mission, is the interpretation that the church has given it, then we are not Christians nor would we ask any of the emoluments or prerogatives that come from walking under that banner.

This concept of Jesus, however, is being subjected to a scrutiny today such as it has never had before. Many have taken it for granted that that is the only interpretation of the life and teaching of Jesus, as recorded in the New Testament; but

it is not the only interpretation nor is it a fair and just interpretation of the words of that wondrous book.

The Japanese government which has been so wonderful in its progressive spirit, and desires the best religion as it wants the best of everything, some time ago appointed a commission to come to America to study Christianity to see if it should be adopted as the State religion of Japan. In Japan there are three religions struggling for supremacy, or for acceptance: Shintoism, Buddhism and Christianity. The committee came to America, studied for some time the conditions and thoughts of the Christian world, so-called, and went back and made a report somewhat to the effect that there was practically no relation between the book of the Christians and the teachings of the Christian church. What they reported is true—Christianity as taught and practiced by Christians is not the

teaching of Jesus Christ The Japanese commission not being able to reconcile the teaching of the book and the practice, did not know which was the real—the Christianity of the book, the Christianity of the preacher or the Christianity of the followers. They were unable to make a favorable report.

The question is—What did Jesus stand for? As Truth people we have no brief for Christianity, and no fundamental and decisive reason as to why we should be Christians. Truth is Truth no matter under what name or guise it may come, and we search for Truth and nothing but Truth.

What is the teaching of this man upon which the so-called Christianity of the world claims to be founded? What did he teach and stand for? I frankly admit that almost everything that is called orthodoxy except the Trinity has a warrant in the New Testament. There is not

a word in the script of the original New Testament about the Trinity. The reason that orthodoxy is taught is not because Jesus taught it or exemplified it, but because the sense-conscious eyes interpreted him in that light. They did not perceive the wondrous picture of the great Truth —Jesus the Christ.

We have two pictures of Jesus Christ in the New Testament—one a sense-conscious interpretation, and the other the real Jesus who lies under and beneath but has been covered up by that sense-conscious conception.

Obviously, a Christian is one who accepts the teaching of Jesus Christ—we might say who accepts Jesus Christ. But there are two ways of accepting a person: we can accept the person, or we can accept his message. If you go along a country road and see a sign which reads, "Williamstown 40 miles," you can accept that sign or you can accept its direction.

Jesus was a sign-post. He pointed the way; but the world, instead of taking the way, has worshipped the sign-post. To accept a person truly is to accept his message. If the message is not acceptable, it is hypocrisy to pretend to accept the messenger.

We must find out what the message of Jesus is before we can see whether we accept him. In the past this has been reversed—we were told to accept Jesus and then everything he said. Instead, we should find out what he said and if that appeals to the highest and best in us, then we can accept the message, and because of the truth of the message we accept the messenger. That is how the Truth looks upon Jesus Christ. We accept the messenger and his message because we recognize the validity of the message which he has given us.

I am a Christian because in the first place I accept the message of Jesus

Christ. No one else has given me a message which fills and thrills and inspires me as his message does. Emerson has contributed more to my life than has any other human being except Jesus; but I know that Emerson was only a partial light. Ralph Waldo Emerson, with the largest view known to the world, other than Jesus, lacked in the very vital thing which Jesus Christ had and which he manifested. No other teacher or leader in all the world has thrilled my life as has Jesus Christ, and it is no artificial thrill but a thrill that comes when one has pointed out to him in another's life that which corresponds to the deepest and highest thing in himself.

Every word that Jesus uttered regarding God I not only believe, but it is a part of the very fibre of my nature. The kind of God he tells about is the kind of God I find in my Silence, the kind of God in which I believe—God a father,

God an immediate presence, God the all-in-all, ever instantly available to the call and the need of his children.

As I accept the message of Jesus Christ about God, I also accept his message about man. We are gods, he tells us, and all power in heaven and earth is given unto us. Man is unhurtable, sinless, sickless, deathless, eternal—the scintillating, glorious expression of God.

Jesus not only told us what man is, but he manifested in his own life the character of man as the Son of God.

I accept the message of Jesus in regard to the cause of all of earth's evils. He gave the only cure for all of the sickness, sin, sorrow and poverty of the world when he said, "I am come that they might have life and that they might have it more abundantly." Jesus recognized that the reason that man lacked anything was because he failed to contact or keep in contact with the source of all life.

Jesus taught and revealed to man that all sickness, poverty, or discord of any kind was the failure to live in God. This is the revelation of Jesus as the cause of human woe.

He also gave his revelation of healing to the world: "Ye shall know the Truth and the Truth shall make you free."

The Truth does not condemn people when they have doctors or resort to medicine. It is because they have not known the great stream of life pouring out of the heart of God toward all of his creatures that they seek help in other directions.

I am a Christian because I believe the message of Jesus Christ regarding the location of the Kingdom of Heaven—he tells us the Kingdom lies within man. It is the common belief that heaven is a place in another world, entirely different from this, to which we go when we die, but according to Jesus the Kingdom is within man.

This is the fundamental teaching of the Master.

I accept the teaching of Jesus Christ about the power of good. He never gave any power to force, revenge or hatred because he knew the overcoming power of good. He knew the transforming power of good, and he proclaimed it in every word and act.

I accept Jesus as the Son of God, as the only begotten of God. Only begotten means the only one that has been fully born into the consciousness of his divinity. As all men are sons of God, Jesus was a son of God, but he knew his sonship and differed from other men only so far as this element is concerned.

I accept him as a son of God, as all men are sons of God, and in accepting him I accept his statement that all power was given unto him in heaven and earth. This was not unique with Jesus, but he was

the only one who ever appropriated that power, although we all have it.

I believe that Jesus possessed all power. I believe he had power to multiply the fishes, walk on the waves, restore sight, cause lame men to walk, raise the dead and also that after his crucifixion he came back into his body by the supremacy of soul power. What good would it do to believe that someone else had the power to solve a problem if he did not reveal to me that the same power was in me? Jesus came with these powers and revealed them that you and I might know that those powers are resident in us.

Jesus showed man's supremacy over what we call natural law; he showed the supremacy of man over disease, accidents, calamities; that blindness was a mental thing and death a delusion. He raised the dead from the grave and came back himself to prove the supremacy of the soul.

I believe that Jesus was crucified and buried, but not because man had any power over him. He said: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He did not need to die, but to show the supremacy of the soul of man over death and the grave he submitted to death. He said: "No man taketh my life. . . . I have power to lay it down, and I have power to take it up again." He was crucified with his consent and there followed the glorious resurrection.

I believe in the messenger because of the Christ which he revealed, that Christ which is, as it were, the presence of God in his universe. I believe in that substance which lies back of all things, which we call God, that spirit of the universe which is the spirit that manifested itself in Jesus.

I believe that Jesus was the highest, truest and purest expression of that

spirit of life which throughout eternity God has been pressing out until at last it expressed itself in one man, and which eventually will express itself in all men. I believe in that Christ; I depend upon that Christ. When I call for help, I do not call in the name of suggestion or any other mental process but I call on that Christ which is hidden and latent in all of us. I call on that Christ to awaken and give life and new power, new energy, new wisdom and new beauty to the one for whom I pray. I believe in that Christ. There would be no hope for mankind without that "Christ in me the hope of glory." Jesus came to reveal that Christ.

I not only accept the great message of Jesus, and therefore have the right to call myself a Christian, but I accept the messenger himself. I not only accept all that he taught about God and his loving-kindness but I accept all that he taught

about man as the son of God—as sovereign in his soul—not a slave of circumstances but sovereign over all things.

When one tells you that which rings true, which conforms to every element of your nature and which you have demonstrated in your own life to be true, you accept not only his teachings but him.

Because the teachings of Jesus do ring true to me and are demonstrable, I call myself a Christian.

Father of Jesus Christ, and our father, make us so noble that we may truly call ourselves Christians, and may our lives be such that they will lure all men to be Christians. Thus may we become partners with Jesus in the redemption of the world. Amen.

A STRONG MAN'S RELIGION

Finally, my brethern, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.—*Ephesians* 6:10-11.

SOMEONE has said that religion is either a sedative or a panacea. Real religion could never be a sedative. True religion is always a tonic; false religions are often sedatives.

Nearly all of the religions of the world have taken it for granted that religion was a retreat from the world rather than a dealing with the world. They provided places where men who had become weary of the struggle of life or had worn themselves out in its lusts could retire from the conflict and find surcease from their struggles.

I think nearly all of the great so-called religions of the world have expressed themselves in addition to their temples, in retreats,

monasteries and nunneries. But in the world of Truth there are no monasteries, convents or cloisters. There are no places of retreat from the world for the followers of Truth, for the Truth does not offer a sedative to the soul. It does not offer an opportunity of retreating from the conflict of life. Although the Truth is the exact opposite of sense-thought, the antithesis of worldliness, it does not ask for the privilege of retiring from the conflict in order that it may express itself. It proposes, strange as it may seem, an unworldly way of dealing with worldly things, a way of winning the battle by ways that men have not known.

All of the revolt of our present time against religion is not a liability—much of it is an asset. Men have tried to gauge the spiritual life of man by church attendance. But the life of the soul, as Jesus said in regard to the Kingdom of Heaven, "cometh not by observation." No man by any exterior sign can gauge the spirituality of this

age. The very fact that men revolt from what has been looked upon as religion is a truer evidence of their spiritual growth than any fact of church attendance or building of cathedrals.

One of the principal reasons why men are revolting from so-called religions is that there is an instinct in them which tells them that it is pusillanimous to call for outside help under any circumstances. A real man is ashamed to acknowledge weakness and call for help from any outside power, even though that power be called God.

This spirit is having its expression in the world today probably more than ever before. Men feel that it is ignominious to call for help from anyone or any thing. And this is commendable. It is indicative of man's realization of his own inherent capacities and powers. There are many men in the world today who would rather fail from relying on their own efforts than succeed on the efforts of somebody else, even though he be called God.

Notwithstanding all of this, in which I am sincere, the Truth comes to the world and offers help to man such as has never been offered by any other phase of thought. It offers him all-sufficient help. It offers him help under every circumstance and in all needs. It offers help for the body in the way of health and strength when there is apparently no help that the world knows about. It offers strength to the arm, to the mind, to the heart, when help seems impossible. It offers help to one's finances when all visible sources and all expected means have failed.

How can we reconcile these two apparently diametrically opposite things: one, recognizing the divinity of that self-sufficiency, that attitude of the soul which is too big to accept help; the other, the embracing of a religion which offers complete and perfect help to man.

That we may be able to see that these two things are not inconsistent, I am asking you

to personify with me electricity—to think of electricity as a person if you will, and review some of the experiences of electricity. Electricity has been in the world since the world began and yet it was unknown, and therefore not utilized by man for ages. This great person of electricity, as we personify it, we can see sitting upon its throne of power and witnessing mankind in his arduous, back-breaking and soul-destroying labor as he strives to do the world's work.

Electricity saw men doing these things through countless ages; saw men hastening on long journeys that would take perhaps six months to complete, to carry letters from one end of the known world to the other in order to convey some information, when electricity was all of the time saying to him, "If you will trust me, I will flash it across the world in an instant." While men were enduring arduous labor, electricity was calling to the will of man, "Command me and I

will do your work; I will carry your messages; I will do a thousand and one things that you cannot do at all or only do with pain." Electricity said to man, "Harness me and command me and I will do these things for you." But because man did not hear he could not heed. It said to man, "Whenever you are ready, I am ready. Whenever you are prepared to receive me and prepare channels through which I can operate, I will work for you." It was waiting to be commanded but it would not force itself upon man.

Thus it is with all the power of God, the help of God, the assistance of God. It is not an outside thing but an inside thing which man must prepare himself for if he would receive it.

Men have despaired through the past of pleasing God. One of the Protestant denominations teaches that man is utterly incapable of pleasing God, that nothing man can do or say can please God and the only

way for man is to accept Jesus Christ as his savior. Jesus, so they teach, pleased God and the only thing man can do is to accept him as a vicarious atoning savior. This is not an isolated case but is fundamental in practically all of the great religions of the world—they have all looked for a savior. Because the so-called religions of the past have despaired of man pleasing God they have had to find some other god who was able to intercede for them.

At last a religion has come that has no external savior, no one to whom it can go to have done for it what it finds itself, or thinks it finds itself, incapable of accomplishing.

The Truth is a strong man's religion. Looked upon from the surface the Truth may appear to be a retreat from life's battle for Truth offers God as its supreme resource for everything. It is exactly the opposite of a weak man's religion and is not a religion of despair. It is not a religion

of surrender, of recognition of inability and an appeal to outside aid, but is the revelation of new but unrecognized resources of a man's own nature as a son of God.

People who adopt religion as a means of escape or of fleeing to some power outside of themselves for the redemption of their situation, are not adopting the Truth.

Truth is a strong man's religion because it recognizes no authority other than its own. The Truth soul sees that there is no authority except the authority of a man's own soul. The authority for every man is in his own breast. Only strong men and women dare trust the God in them. Emerson says that when a man appeals to authority outside himself, his soul has already fallen.

Truth breaks away from all bibles, saviors, authorities and traditions and goes to the one source of authority—the soul of man—where God has put his own power and to which he says: "Trust thyself."

Another reason why Truth is a strong man's religion is because the Truth never asks for something for nothing. It is a strong man's religion that dares to say, "I do not want anything that I have not earned; I do not ask of this universe one thing for which I have not paid the coin which the Creator of the universe has stamped as legal—that attitude of mind which brings to me my good."

The Truth is a strong man's religion because it dares to break with all traditions. It is easy to live in tradition, and easy to accept the ideas that have been handed down to us from the past. The Truth breaks with all of them and says that the great teacher, Christ, is now present and we can go to that true teacher and get our instruction and guidance directly.

The Truth is a strong man's religion because it breaks not only with the authority of men but with that hidden authority which comes to us under the words, "They say."

How much of our lives has been guided by those words, by the traditions that have come down to us! Every tradition that comes to us we should challenge. If it is stamped with the stamp of Truth then let us accept it; if not, let us put it away forever.

The Truth recognizes and admits that we alone are responsible for anything that enters our lives; no one is responsible for anything that comes to us but ourselves. It is a strong man's religion that dares to abandon all alibis. If we are here, we are here because we have brought ourselves here, and circumstances are as they are because we invited them. You may say that somebody else brought them; true, but he was your messenger. He brought them on your order. God is all substance, all power and all life, and man draws upon those things for the conditions he experiences.

Because Truth recognizes that no person, thing or circumstance can change things for us, but we ourselves must change them, is

another reason that the Truth is a strong man's religion.

Where is there a stronger religion in the world than that? For what other religion could a strong man ask? One soul can help another but not until that soul is ready to be helped.

The Truth asks no favors of man. We can ask favors through people but not of them. There is a temptation on our part to ask favors believing that other people can do things for us. It is a strong soul that dares risk all to eternal law, that dares to know and depend upon that law. Emerson tells us that if we need a friend or a book, that friend or book will come to us by straight or devious paths. There is a tendency to look to people, but we must know that if we are true to the principle, the eternal law will bring about the things that we need.

If we do not succeed it is because there is something that needs rectifying. If we

have the right character, and I use that word in the boldest, deepest, highest sense, we can depend upon it that that right character will so touch the universe that our reward is sure.

Millions of years have been required to bring us to the place where we can serve God at this particular time. He needs us to help in his work. To dare to risk all to our character is a strong man's task. God is not a being upon whom we are to lean. Too much has been the thought of the past, that tired and worried men could go to God and say, "I have reached the limit of my endurance, now you take care of me."

God is a great principle of life like electricity and as electricity offers itself to man, so God offers himself to man, not as a substitute to man, not to pamper man but to act through him, inspire him, empower him, alleviate his ills, strengthen his will, show him the great capacity and power that lies in him as a child of God and to call

upon that great untried capacity and unknown resource which lies in the nature of every man as a child of God.

Dear Father, we thank thee that thou dost not spoil us by doing our work for us, but worketh through us. For that wonderful nature which Jesus revealed and which we possess we thank thee. Father God, we thank thee not only with our words but by laying hold of that infinitude which is thine and ours and using it to glorify thy name. Amen.

A NEW HOPE FOR THE WORLD

THE perfect Kingdom of God is in reality—it is not in the consciousness of man. In a very large sense the Kingdom is not perfected until, added to its absolute presence, is its perfect understanding. In one sense God's creation was an instant creation. The story of creation as given in the book of Genesis indicates the immediate response to the call and command of God. God instantly created his Kingdom, but all of the cosmic process, all time and eternity are required for the perfecting of his task. His task was not finished in his creation but rather was only begun; it will only be finished when every one of his children through consciousness enters into the perfection of the divine creation.

There are people who speak of the finished kingdom and who talk as if there

was nothing being done, or to be done, but perhaps they have forgotten in clear consciousness of God's creation, the other element of it, which is man's creation, and that is the part with which we are vitally concerned—that is the stupendous project in which we, as well as God, are engaged.

Creation is not simply existing as has been said, in "smiling repose." It is only doing so in the sense that an apple seed planted in the ground is lying in smiling repose. The apple seed is not worrying, but something mighty is going on in it which eventuates in the apple tree and the ripened fruit.

Likewise in this universe, something tremendous is going on, and something mighty is taking place, and that mighty thing is the reconstruction, in the mind, heart and soul of man, of that perfect creation which was from the beginning. What more marvelous concept than that

could come to the mind of man? What more worthy purpose of a cosmic enterprise could be conceived than that? Mankind in the past has seen one side of this; he has seen a perfect creation that was to be—a millenium that was to come—but he has failed to see (and it is fatal) that nothing ever could come out of a universe that was not first put into it. Nothing can evolve from an apple seed but that which has been involved in that apple seed by the previous life. We had to have a perfect creation which is to come into manifestation, rather than a perfect creation which was to be brought out of imperfection.

This vision of a perfect creation of God to be reproduced by his children was the vision of Jesus Christ and it is the Truth vision. In Jesus's prayer, which we call the Lord's Prayer, he says: "Thy kingdom come: Thy will be done on earth as it is in heaven." Jesus knew

that God's will is always being perfectly done in the Kingdom of Heaven, and the goal of creation and the objective of his life was that that kingdom be reproduced here on earth in the life of man. "Thy kingdom come: Thy will be done on earth (in man) as it is done in heaven (reality)."

This thing of reproducing that Kingdom of God has been going on through countless ages, but only recently, except among the schools of the illumined, has it been apprehended by man. Man has known that something great was being worked out, and he has attempted to vision it; and so we have given to us many plans of salvation, some of which were majestic, and some childish; but none of them could compare in greatness and worthiness with this concept of Jesus.

That thing which is taking place in the great action of the universe is the repro-

duction in the consciousness of man, of the perfect kingdom of God's creation. The discovery of this is the greatest discovery that man has as yet made.

When man has found the purpose of God he has made the supreme discovery. —a discovery that there is a perfect Kingdom of God which man is privileged and called upon to know and incorporate in his own life. This discovery leaves life entirely different from what it was be fore. There never will be any other means of saving men from their sins and sufferings except by catching a vision of that purpose. Seeing the light of Truth is the reconstruction in the life of man, not simply of the goodness of God, but the power of God. When Jesus said, "Be ye therefore perfect, even as your Father is perfect," he did not mean only perfect in goodness, but perfect in power and dominion and sovereignty, and he manifested that perfection in himself.

This discovery is not all there is to the story; there have been quite a large number of people in the world who have had this illumination, who have seen this great truth, who have learned this wonderful thing, and yet have, in a sense, been among the troubled people of the world. They have seen the sin, sickness, sorrow and suffering of the world, and their souls have been troubled, and these in common with other quickened hearts and minds have desired to put an end to this inharmony. They have desired to advance that purpose of God which is the reproduction of his perfect creation in the heart and mind of man.

Think of the millions who have laid down their lives on the battlefield. In many cases they have done so for the purpose of bringing in the Kingdom of God as they understood it. They clothed it in terms of democracy, or socialism, or whatever their vision of that kingdom

was, and millions of them have given their lives to bring in that kingdom of righteousness. It was not always religious righteousness—sometimes it was freedom from religious persecution and religious control and men paid with their blood for the bringing in of that kingdom. But as we look over the earth we are almost persuaded that it was in vain and that it has not succeeded—that it makes but little advance against the forces of evil. We find that even where man does make advance toward bringing in the kingdom which is the kingdom of perfection of body, mind, heart and circumstances, he has made the advance in one direction but has lost in another. We find men who have made great gains in morals, whose ethical lives have been builded rich and big and yet have broken down from nervous prostration—crumbling in their body as their moral natures advanced. Others we find increasing

tremendously in wealth and breaking down in their moral life.

Men have so increased their intellectual capacity that they have lost their minds and our insane hospitals contain many of those who have climbed to the mountain top of intellectual attainment only to have the mind break. So, man has not succeeded in making successful advance, even when he has seen the purpose of the Father to establish in the life of his children the perfectness of his own creation.

Another discovery had to be made, and Truth has made it, and that is the discovery of the law by which things are produced—and that law is that it is the tendency of the mind to reproduce whatever the mind contemplates. We know that it is true that whatever the mind gazes upon or contemplates is reproduced in the body and in circumstances.

In the Encyclopedia Brittanica under

"Stigmata" you will find this account of St. Francis of Assisi. He contemplated the crucifixion of Jesus and meditated upon that crucifixion—gazed upon pictures—looked at the wounds of Jesus until when he died there were found in the palms of his hands and in his side marks of the crucifixion of Jesus. It further states there are many other cases in human history of men and women who have upon their bodies what they call the stigma marks of Jesus—even to the crown of thorns on their forehead.

It is a law of life that whatever we look upon, contemplate, or believe in, will be reproduced. As the camera receives its impression from the thing upon which it is focused, so our minds are impressed by what we look upon or contemplate. Fear, perhaps as far as ordinary experiences in life are concerned, is the most dynamic form of impression. If only we could get people to believe

as dynamically as they fear, we would transform the world; but fear, although dynamic, is a destructive thing. I want you to realize that it is essential that we do not think about anything which we do not want reproduced. If we want sickness reproduced, then let us think of it, meditate upon it, be afraid of it and we can have it. Because the world has not known this law—with all of its endeavors to overcome evil and reproduce the Kingdom of Heaven upon earth—it has tried to heal sickness by studying sickness. We have a great medical profession who want to free the world of disease, but they are constantly insisting that the mind of the world should be directed toward disease.

Mankind has wanted to free a world from sin and crime, and how have they gone about it?—by keeping before them a picture of sin. It does not make any difference what picture is held—it will

be reproduced in the life of man, and man will go on and multiply sickness and poverty and sin and crime upon this earth as long as he keeps such pictures before his mind.

Almost everybody wants to get rid of war—people want a warless world, and what do we proceed to do? We send children to school during their impressional years under the egis of state and church and teach them the history of the wars of the world. Is there any hope of getting rid of war so long as we are putting such a picture before every child born to civilization—the picture of a world at war?

We have made two great discoveries: one of the presence of that Kingdom of God; the other that whatever we look upon we reproduce in our lives and our circumstances. Let us see what the unillumined says: "If I am not to learn by experience by what am I to learn?"

Do you not see what a wonderful other way there is? God has not left us without a way; God has provided a perfect pattern. God has in his creation of man given man a perfect pattern upon which to look. He has said, here is a law of your being: you shall reproduce whatever you contemplate; but I have given you a perfect pattern—the Kingdom of God to look at. Look to the perfect creation which was in the beginning and ever more shall be, world without end. We are not compelled to look upon that which is unpleasant. We have a perfect creation to look upon—God's divine creation, always before us, always at hand. Look through the lens of the soul. "Look to God"—for in the perfect creation in the mind of God there is no such thing as sickness or injury. Think of God and his perfect Christ, and when we have learned to do that, by the law of mind, which reproduces what we look upon,

the creation of God will be reproduced in the life of man.

I stand confounded before the magnitude of this vision that God has perfected, the law of reproducing our pattern, and that he has furnished a perfect pattern of the Kingdom of God. The soul that can realize that there is no such thing as sickness when sickness seems to be, is the soul that will be set free. Marvelous discovery — a perfect kingdom upon which to look! But this thing has a very definite power, a very definite program. Here, we say, is a present ill —perhaps it is a disease of the lungs; but, the soul says, "I have seen and do testify that my Father has created a perfect universe and I am a part of that creation, therefore I am perfect—I have a perfect set of lungs in the mind of God, which is my own true reality, therefore I refuse to look at this set of lungs or contemplate them. I contemplate only

that perfect set which is in my soul, which is in my Christ. I will see only that."

Is there not a new hope for the world when it has learned the law by which all life is brought into expression and learned to know there is a perfect pattern which can be presented to that mind and its manifestation presented in the life of man? This is the law of reproduction. This is the law of reproducing God's Kingdom. This is the new hope for mankind. That which seemed so difficult—reproducing God's Kingdom—is not so far off.

We have this law of life—reproduction through contemplation—and we are given the most engaging thing to look upon, Jesus Christ, the face of God's perfect Christ, and God's perfect Christ in us. In our mentality there is a perfect picture of every organ of our bodies and if we look upon that picture we will re-

produce it. When this discovery is common among men, we can look for an early visit of God to man, an early reproduction of the perfect creation of God in the life of humanity upon this earth. We reproduce whatever we look upon and God has given us this perfect kingdom upon which we in the Silence can ever look.

Seal it to us—seal it to the world— and may we be as worthy emissaries of thy Truth as was he upon whom we gaze and may we reproduce his features in our lives.

SEEING THE WORLD THROUGH THE EYES OF JESUS

SOMEONE has said that no one can understand a great man until he himself has achieved something of that same greatness. If that is a law, that we cannot understand nor appreciate any statement until something of its greatness has come into our own lives, we could not possibly see as Jesus saw unless very much of his consciousness had become ours. That would almost forbid me to attempt to report what the eyes of Jesus saw as he looked upon this world; and yet we are compelled to do this very thing by the genius of Jesus's teaching, for he told his disciples that they must eat of his flesh and drink of his blood. That was a drastic statement for so sane a man as Jesus Christ to make; but of course he spoke of the flesh of his understanding and of the blood of his spirit.

It must be the endeavor of everyone who would follow the Master, to think, see and understand, as he thought, saw and understood. No mock modesty or sense of unworthiness must be permitted to stand in the way of this definite attempt. We should imitate him, not by slavish action, custom or manner, but with the belief that whatever he was, we are in reality. Knowing that whatever heights he reached in consciousness, are likewise for us, makes it possible for me to endeavor to tell what I believe Jesus's eyes saw as he looked upon this world and upon the life of man in this world.

We must endeavor to put ourselves in the place of Jesus Christ, with his consciousness and his understanding, if we are to see in this world and in this life what he saw. It is not a presumptuous thing; it is a necessary thing if we are to grow into his image and likeness.

How did Jesus see this world? What

did he see as he looked out upon this life? In the first place he did not see what anyone else saw. No two people live in the same world. You may live as close as you can to another and your world and his are absolutely separate. No two men walking down the avenue will look on the same world. We often forget that, but it is true—each one looks through eyes that are colored by all of his previous experience, all of his acquirements in knowledge and consciousness. No two people occupy the same place, therefore no two see the same thing.

What did Jesus see as he looked out upon this world? Let us imagine him looking upon the same exterior world upon which we are looking, to see how he would see it. I believe, and I believe firmly, that Jesus looked upon this world as a little child looks upon it—with all of the glad freshness of the childlike mind—and who can say what that is? Richard Realf calls it "our lost

hemisphere," that vernal hemisphere that we looked upon when we were children, that fresh new world, that personal world, that world that was a fairyland.

I can remember when a piece of broken colored glass was a treasure to me. I wonder if I can get as much joy from a diamond today as I got from that bit of glass when a little boy. We probably say that was just the immaturity of childhood, but let us not make that mistake. What we saw as children was not clouded by our experiences, as we call them—our heartaches, our disillusionments, our education.

All that the scientists of the world add to the knowledge of man is no substitute nor exchange of value for that lost hemisphere. I believe that Jesus Christ looked upon this world with the clear eyes of childhood, and he said: "Except ye become as little children ye shall in no wise enter into the Kingdom of Heaven."

It is the function of Truth to restore to

men their lost childhood—to restore that vision of the world that they had as little children. The Truth is unveiling the eye, uncovering the soul to reality, and whenever I see a soul born into this reality my heart rejoices. Occasionally I have been told by people that when the veil had been lifted in a measure, the vision was not new to them, for as little children they thought they had been born in that kind of a world. To a large degree the thought and reality of that kingdom has been destroyed by teachers telling us that it is illusion. In the book, *Child and Country,* Will Leavington Comfort, who was a teacher, tells of an essay written by a little girl about twelve years old, in which she said that before she went to school she always believed that the reason that birds raised their heads when they took a drop of water, was to give thanks to God. But the teacher taught her that it was because the birds could not swallow without doing so. Scientifically that is true,

but the teacher had reduced the little girl to what we call common sense, and had destroyed a beautiful concept. There can be no substitute for the lost vision of a child that is just fresh from the hand of God, glorious in the light of primitive morning.

The child sees this world as a fairyland, as a wonderful stage; but we older ones have to go to the theatre to regain a little of that vision. We pay extravagant prices to witness productions with their lights, colors and tinsel and all of the glitter and glare of stage effect, that we may have awakened in us the glories of that primitive morning. With the stars in the sky, we go into a theatre, forgetting we have a fairyland about us that no artist can give us.

I love beautiful paintings, but on every side are thousands of things much more beautiful and wonderful than any artist has been able to produce. All paintings are insignificant compared with the great reality, and yet we abandon reality and seek artificialities.

Jesus looked on the world with the eyes of a child and saw a fairy world filled with wondrous things and he beheld one scene of a play after another, just as we did when we were children.

I believe that Jesus Christ looked out into such a world with a constant, instant expectation of some new display of beauty, and I believe he looked upon the life of man as a part of this phantasmagoria, this fairy exhibition. I am sure that he looked upon life as a great adventure.

Life really is a great adventure instead of the burden which it seems to be for so many people. It is not a liability, but the greatest adventure in all the universe and Jesus saw it as such. Do you think that Jesus saw this life as a vale of tears? Do you think he was just trying to show us a way of getting through a life of difficulty?

We never can enter into his life as long as we hold the attitude that most men do. We must come in with that childlike spirit

of his that saw that the glory of the world is the great adventure, the adventure of God. God has a tremendous interest in mankind, and with infinite love, wisdom and resources he is unfolding this glorious thing called life.

Let us not say that we are in the Truth until every day brings some fresh surprise, with something glorious for us; nor as long as we forget the many good things and remember the unpleasant things which occur. According to our faith shall it be done unto us, and faith is expectancy. I believe that Jesus lived in the fairyland of divine expectation.

What else could he expect, from an infinitely good and loving father, but good? Jesus looked upon the world in the glory with which it was baptized in the beginning and has never lost. He saw life an infinite source of beautiful things and it followed that Jesus was the one happy man of all history, because he saw more truly with the

eyes of God, than any other man has ever seen. Seeing with the eyes of God, he could see only good, he could experience only good.

The Bible records that Jesus wept, but remember, please, that it is the unusual things that are recorded. I am sure that you would not find a report of how the elevators in some hotel went up and down safely all day, but if one slipped and dropped the news would probably be in every paper of the Associated Press. It was so unusual for Jesus not to have the happy spirit that it was recorded once, that he wept. He saw humanity living in this fairyland not knowing anything about its glories. He saw men living life and finding it a burden; expressing sickness while living in a world of infinite health; expressing poverty while living in a world of infinite wealth. Jesus wept because mankind failed to see the glory he saw; wept because he saw men in ignorance when there was

knowledge and they would not learn; in sickness when there was health which they would not take; and in poverty when there were infinite resources they would not accept. His soul was burdened because men would not accept their own divinity.

Although mankind did not accept his revelation and enter into his clear vision, we have but one record that Jesus wept, for he saw beyond—saw what was going to be accomplished, saw that time is a small element and so his heart was not saddened nor its brightness dimmed by the sin of the world.

How did Jesus see God? Many people think he saw God as a separate entity. We believe he saw God as spirit, in everything. He saw God in the lilies of the field, in the eyes of a child; he saw God everywhere but most of all he saw him in man, and to a degree that probably few people realize. Jesus said to his disciples: "He that hath seen me hath seen the Father." Jesus saw

God not as a separate being walking the earth, but as the spirit of the universe. He saw him closer than near—for nearness implies some separation.

He saw him as identical with all things and beings and he saw him as available; saw him as a potency and a presence that was sufficient to all things. There was *nothing* that Jesus wanted that he did not ask God for. Once he and his followers were hungry, so he told his God he wanted some fish and some bread, and the fish and the bread were instantly there. When he wanted to pay taxes, he told God of his need and the fish came up from the sea with the money in its mouth. When he asked God to heal a girl who was very ill, she was instantly made well. When Jesus told his Father that he wanted the dead son of the widow restored to the mother, the son was instantly made alive.

God is the same today but we do not see him as Jesus saw him, for if we did he

would do for us what he did for Jesus Christ. God shows no partiality. He has no favorites. He gave us his son who saw him aright, and sent the son to make us aware of this tender, loving Father, who fills all space, and whose intelligence, love and power are available for every one of his children.

How did Jesus look upon himself? Perhaps that is the most important question that we have asked. How did Jesus see himself? We have a marvelous picture of this drawn in the New Testament. In the first place he saw himself as an empty vessel and he said: "I can of mine own self do nothing," and he did not try to do anything by himself. Again he said: "All power is given unto me in heaven and in earth," recognizing the Father and the fact that man's unlimited power comes from God. The fault of man, as Emerson tells us, is the fault of trying to be something of ourselves.

Jesus also saw himself as a messenger—

and I love this aspect of him. God had been trying to send a messenger to men for a long time, he had tried to tell them everything they needed to know but men did not understand God's language. He had been sending messages every time a breeze blew, every time a flower blossomed or a leaf fell. All were messages from God to the souls of men, but men could not understand and so Jesus came as an interpreter bearing the messages of the Father and every word he gave us makes us aware of the very things of which he was aware.

Jesus saw himself not as one, unique and alone, different from others, but he saw himself as that which every man is in reality but does not fully realize. He did not make himself different but said: "The works that I do shall ye do also; and greater works than these shall ye do"—and therein lies the hope of the world because no message that came from God to man in a mechanical way could set men free. It is only as each of us

becomes a messenger from God that the work is accomplished. Jesus came to make us aware that we too are messengers of God, for whoever by his life awakens in another soul that which God could not awaken without the instrumentality of another, becomes a messenger of God.

How did he look upon his fellowmen? He looked upon them as being like unto himself but he saw more than that, he saw their unity. The very genius of Jesus's revelation was the genius of unity, not only that there is but one God, but that all things are parts and portions, and in a sense the whole of that God; that is, the whole of God is present in each part. Jesus saw the unity of God with himself and also his unity with all men. The prayer of his heart was twofold: first, that he and his Father should be so perfectly at-one in his consciousness that the unity, planned by God from the beginning, should be expressed in him; next, that his disciples and followers should have,

through their recognition of him, a definite knowledge of the unity between themselves and God—that same unity that was between him and God.

How did Jesus see life? Did he see life as many men do? Did he see it a series of calamities and then death, with only a hope that there was something beyond? Jesus saw with the clear eye of God; he saw the limitlessness of life; he saw the infinite trend of being—back to God. He saw this little life as one in which the soul is having its education, each soul going through an infinite number of rooms in the Father's house—the universe in which we live—for the purpose of making the soul of man aware of its infinite possibilities. He saw life as the great university which has for its purpose the bringing into the consciousness of each individual, the unity of life, the possession of each quality of Godhood to an infinite degree. He saw only spiritual brotherhood. To him all human relation-

ships disappeared as fundamentals and he said: "For whosoever shall do the will of God, the same is my brother, and my sister and mother."

How did he look upon the sins of the world? He saw man as all that he himself was, but man did not see himself thus. Jesus saw men acting upon other postulates, upon other foundations, and sin means acting upon some other premise than the premise of reality, the premise of the great Truth. He saw that all the sin of the world was error.

We must see that this world is a fairyland, not simply in the sense that it is a land where there are a great many beauties where there are many glorious things, but that it is a world of infinite perfection—where everything is absolutely perfect. That is the Kingdom of God which Jesus scanned with God-illumined eyes. He always beheld that Kingdom of Heaven which he tells us is absolutely perfect and

in this, the vision of the greatest seer the world has ever known, we have the secret of his power. He saw the perfectness of the universe, the perfectness of every man as a part of the universe. He knew that by changing the consciousness of the individual who apparently was in sickness, pain or poverty, to one that saw that perfect kingdom, that perfect kingdom would manifest in that person. Jesus by that consciousness, by the potency of his soul, by the clearness of his vision, healed. He saw man's perfect nature as it is in the Kingdom of Heaven.

If we are able to see with childlike eyes as Jesus saw, if we can see with spiritual eyes the perfectness of God's kingdom for anybody or vision the perfectness of the perfect kingdom, it will manifest in the expression of that life. That is the secret of Jesus's power and it is the secret of our power.

When we see the universe as Jesus beheld

it we shall have fulfilled in us his promise—"The works that I do shall ye do"—for to see as he saw is to know the Truth and to know the Truth is to be free.

Open our eyes, Heavenly Father, that we may see with that same clear sight with which Jesus saw. Then shall we dissolve the clouds which envelop the world.

THINKING GOD'S THOUGHTS AFTER HIM

ONE of the mysteries of Truth is the orderly procession of ideas that the Spirit of Truth presents to the mind of him who is thinking as God thinks.

In the early history of modern science, some scientist gave as a definition for science, "thinking again the thoughts of God." In that statement there is reverence, dignity and truth, and it is full of inspiration and blessing.

The story of God's ways with his world is the wonderful story that man is now uncovering. We are living in a time when page after page is being turned in the wondrous book of God, that book of God's providence, of God's wonder, power and wisdom, as it is unfolded to us in nature.

When the light of Truth floods the

soul, it brings a new meaning to this expression—"thinking again the thoughts of God." God's thoughts are not confined to the rocks, to the plants, or even to the planets.

The thoughts of God in nature are meager compared to the thoughts of God in man. The thoughts of God in nature are but the scaffolding of the temple which man is, and marvelous, wonderful and entrancing as are the chapters that unfold before the eye of the scientist, they are meager compared to the thoughts of God as they are unfolding to him who realizes that man is not only the explainer of this universe but the explanation, and that there is no explanation to this universe except in man.

The earth, the sea, the sky and the planets are but the marvelous temple in which God is unfolding his son. They are unbelievably great in time and space, complexity and wonder, but still are just

a temple. I use "temple" instead of "universe" because I would have you feel the awe and sanctity that lies in it all, and that this universe with its wonder is but a church, a temple, a cathedral which God has made so great because of the mighty purpose that he is carrying out in it—and man is that mighty purpose.

Men think they find Truth in various things, but Truth lies only in man—not that Truth is excluded from other things but Truth with a capital "T" is found only in man.

According to Emerson's philosophy, man is a counterpoise against the universe—the whole universe is on one side of the scale of being, and man, a single man, if you will, on the other side—and the man not only balances but overbalances the whole universe. The wonder that is in the soul of man is infinitely greater than the wonder that is in the star or atom, wonderful as they are. Man

is God's greatest thought, if not his only thought.

The universe is useless without man. God's purpose in his universe is the training, discipline, education, unfolding, and revealing of man to himself, and man is the supreme thing in the universe of God. To think again the thoughts of God is to think of man as God thinks of man.

We get some comprehension of the vastness of God's thought of man by studying the stellar distances and the infinitudes of time that have elapsed since preparation for him was begun. We get something of the fineness of God's purpose in the study of the atom. But these things are but hints as to the purpose of God in the soul of man. The thought of God for man is infinitely great, and to endeavor to think again the thoughts of God is a monumental task and a wonderful adventure for the mind of man. But though it is infinitely vast and al-

most prohibitive by its vastness, it still is the purpose and plan of God that we shall think of man as God thinks of him.

So, while our present attempts will bring meager results and be largely a failure from a human standpoint, every endeavor will bring us nearer the goal. If we do not make the attempt and are not willing to be defeated, in a world sense, we will never make any progress. "Truth has lost many a battle, but never a campaign." It is the effort that is the important thing, for while we will be forever seeming to fail we are continuously succeeding in the ultimate sense.

It is the plan of God that man shall think as God thinks with his bigness, his vastness, his glory and his wonder. We need much help in this great cosmic plan. We need the great fundamental, abiding and helping principles, and we find one of them, and perhaps the greatest, in this concept, that to think as God thinks is to think good.

It is not difficult for us to understand that goodness is a sure characteristic of every thought of God. We have found our direction, we have found our clue in the discovery that only that which is good is God. We then are engaged in a practical application of this real thinking of the thoughts of God. The only kind of thought that God can think is a good thought. And as we endeavor to make our thoughts God's thoughts, we will apply this criterion, this yardstick, this acid test: Is it good? And so we look in every direction to see what is good and we know if it is good, it is God-thought.

It is almost a universal belief, or an accepted statement, that health is good; yet all people do not think so. Some people think that God sends sickness for certain specific reasons in the lives of his children. But that thought cannot stand the acid test of goodness. Sickness cannot be good and therefore sick-

ness cannot be in harmony with God's thought. God never thought sickness and sickness is not Truth. It is the antithesis of good. It is the absence of life and Jesus said: "I came that ye might have life and have it more abundantly."

It is as impossible for God to send sickness as for the sun to send darkness. The sun has no choice in the matter and I say reverently that God has no choice in the matter. God cannot do that which is opposite to his nature and as his nature is love, health and goodness, God cannot think or send anything opposite to these things. Health and all thoughts associated with health are good and so are of God. Anything opposite is not good and so is not of God.

It is no effort for us to see that supply is good, that food and clothing and shelter are good. In any study of plant or animal life, we see that if plants and animals are not sufficiently supplied with nourishment, they dwindle and become

dwarfed. The edict of good is the edict of supply. There is no good in lack of supply—it is antagonistic to good. Therefore we know that God thinks thoughts of supply—he cannot think lack or limitation.

Everyone will agree, except those who are under the influence of a materialistic vision of the world, that peace is good. It is good for men to be at peace with one another; it is good for nations to be at peace with other nations; and it is fundamental to this peace that a man shall be at peace with himself. Nothing in this world is much rarer than to find a soul that is truly at peace. God cannot think any thought opposite to a peace thought for it would be antagonistic to his nature.

There is something which goes with peace and is another phase of it, and that is contentment. There are some people who are at peace because they have never waked up. Others have waked up and

found the thing for which their lives were intended and they are content. We cannot help feeling that God is vibrating, radiating to all of his universe the peace of contentment and the contentment of peace.

We can believe most earnestly that a confidence that brings peace and contentment is good, a confidence that does not have its basis on temporary adjustments, but on eternal foundations. Most of us have the sort of confidence that is all right if our bank accounts are in a satisfactory condition. It is all right as long as we have someone to depend upon when we get into difficulties. We base our confidence very largely on temporary things, but the great confidence is the one which has found the eternal law and has put its trust in that eternal law and knows that nothing can ever come that can shake the contentment or peace of the soul because of that confidence.

We are convinced that joy is good; yet

there is a deep conviction in the minds of many men that joy must be had surreptitiously as though it were something not in the divine plan. There could be no justification in creating except the justification of joy. God would have no right to create a soul if he did not plan joy for that soul. The thought of God must be and is the thought of joy.

Joy is the vital element of the visions of seers and prophets, and back of philosophies and systems of thinking lies that concept that has given rise to the expression, "The sons of God sang together for joy." There is a cosmic joy and the Truth vision sees that God is the very embodiment of joy. One of the great thoughts that God thinks is the thought of joy.

Life is joy—life is God and God cannot think anything contrary to himself and therefore he cannot think sadness, sickness or death. Someone has said that sickness is simply death on the install-

ment plan. In the thought of God there is no such thing as death. The ideal for man, as we have seen, is to think God-thoughts, to think as God thinks, and only as he thinks. We have then our clue in goodness.

Let us see how it applies to our daily life. Whenever anyone thinks sickness, that instant he is thinking contrary to God. But you say: "If he thinks sickness with the idea of healing it, is not that different?" Not if you are really thinking it. A person can think in one sense of the term but not in the sense of giving it credence, giving it power, seeing it as a reality. That is why so many of our splendid physicians have died of diseases in which they specialized. They have thought the thing, given it reality, and they have perished by that thought. Any thought of sickness or any talking about it in the way of giving it potency and strength and reality is not thinking as God thinks. We must put sickness out

of the category of our thought, for as long as we think it, that long will it master us.

And so it is with lack, which is perhaps as subtle as sickness. We like to console ourselves in our lack by the thought that this is the common lot of religious people. Man must refuse to think poverty and know that it is as un-Godlike as sin. It is thinking a thought that God could not think. God could not think of lack or limitation or anything contrary to fullness of supply, and if we think poverty, we think as God does not think.

So it is in regard to discord. A person may seem unduly optimistic who can keep the spirit of joy and gladness when everybody about him is thinking sadness; yet one person thinking harmony when everyone else is thinking discord can change discord into harmony. Sadness can thus be changed also. No matter how dark the picture, no matter how

bad the situation seems with man, if we partake of that bad picture by thinking about that sadness, we contribute to it. By thinking thoughts of joy we can overcome the thought of sadness.

If we think fear, we think a thought that God cannot think. God never had anything to fear for there is nothing in the universe for him to fear. If not for him neither for us. The Bible asks, "If God be for us, who can be against us?" If our thought is God's thought, there is no thing nor circumstance for which fear is required.

If we think death, if we believe in death, if we recognize such a thing as death, we think exactly opposite to God. I wish we could find some other term beside "death." It is hard to know whether there is a better expression. The early Christians took the word "Christian" which meant "little Christ" and glorified it. They took the cross, symbol of criminality, and exalted it. I wonder

if we can take the term "death" and glorify it. In our consciousness, no matter what word we use, there should be no such thought as death, for God is life, and can think only according to his life-nature.

I refuse to see even a plant as dying. I simply see the life recede from that particular form of expression to some other form of expression. You cannot take life. Death exists no longer for the the soul that thinks as God thinks. As Truth men and women, our aim is to think God's thoughts—but not as a duty. We do not do it from a moral sense but we think God's thoughts because we see that it is the way God planned and it is the way of freedom for man. It is not God's way to think thoughts of sadness and if I think God's thought, there is an accomplishment of joy.

We know then that this is our way of freedom. God's perfect world is the result of God's perfect thought. God has

forever thought infinite perfection, beauty, wisdom and power and as a result a perfect universe which we call the Kingdom of Heaven is in existence.

Man is engaged in creating his universe. We all want our worlds to be perfect, sinless, sickless and deathless, and, in the light of Truth, we have found the way to attain this by thinking as God thinks for his thoughts express themselves in a perfect universe. Thus thinking, our thoughts will express themselves in our perfect universe of holiness, strength, wisdom, power, love and life. This is our task, this is our joy and this is our wondrous privilege.

Heavenly Father, we ask of thee what thou wouldst have us ask—that we may think thy thoughts. In thinking them we share thy ecstasy. Amen.

OUR HEREDITY FROM GOD

"THERE is an heredity that reaches back of Adam, even unto God." That sentence, from *Our Heredity from God,* by E. P. Powell, a Unitarian minister, has remained alive in my mind since long before I came into a knowledge of the Truth.

In one of Paul's epistles he gives us this statement: "As in Adam all die, even so in Christ shall all be made alive." Most people do not see the immense significance of that statement. Many see it only as a Biblical proof of the final restoration of all souls, for the Bible says that as all fell in Adam so will all be made alive in Christ; hence all men would finally be saved. When this statement is viewed in the light of Truth it assumes a meaning of great magnitude.

Man has visioned through the ages that he had an ancestry of the spirit in God.

The thought is common throughout practically all of the religions of the world that man has a soul which originated in God; but man has rarely realized that his body and his earthly estate have an heredity reaching back so far.

The concern of man on this earth, is fully ninety-nine per cent with his body and its affairs. What kind of life can man live on this earth if only one per cent of his affairs are guided, protected and inspired by God? Man has believed only in the heredity of his moral and spiritual nature from God and that the rest of his nature was earthborn. A life lived with that consciousness must be a life of disaster.

The world has settled down to its Adam heredity; it has accepted its heavenly heredity for its soul after this life, or for the present life as far as morality and ethics are concerned. A fairly representative thought of the liberal Christian would be that he had to look to God, who was his ancestor, for his ethics and for his salvation in the

next life, but he had to look to his father and mother for affairs that concerned his body and estate.

It is obvious that no stream can rise higher than its source. If the source of man is in Adam, which is earthly, then the outcome of man will be of an earthly nature. The present civilization, after something like a million years of human experimentation, is not a satisfactory one and yet it is all that could be expected by any reasonable mind as the outcome of an Adam-consciousness -a belief that man is a material being, living in a material world, governed by or through material law. No matter what their claims are to the contrary, that is practically the basis of thought of all who have not the vision of the Truth. No matter how spiritual their lives may be, as we ordinarily understand the term "spiritual," no matter how broad and liberal may be their thought of religion, they base their lives upon an Adam heritage. They look for their health to the source to

which the Adam man would naturally look, and all of the elements of life are influenced to a great degree by this Adam thought.

Even when it comes to the moral life, men who want to be good, pure, honorable and just, excuse themselves for failure to live up to the moral law by saying that it is the "old Adam" in them which makes the struggle so difficult.

But a new vision has come to the world and it is the most important event in the history of the human race. People are looking for the Messiah to come. But, the Messiah has come. If you have seen him, well and good; if you have not seen him, know that he is at hand, he is here. That Messiah is the new vision that has come to the world, the vision of the Truth. In this vision of the Truth, man is made to know—not by means of history, nor of human experience, nor of circumstance, nor by visible evidence, but by the clear seeing of the soul—of another ancestry, an

ancestry that simply ignores Adam and goes back to God.

The scientist today is doing tremendous research work. He is trying to find out why men act as they do. The psychoanalysts by the methods of Freud, of Dr. Adler, and many other systems are trying to determine why children misbehave, and they are tracing it back to human impulses or animal instincts—to something in the material history of man. But they are chasing a firefly. The new vision reveals to man his divine origin, which means something more than satisfying the curiosity as to the origin of man. The influence of the belief of origin runs all the way through life. If our origin is what we have believed it to be in the past, then all the things that we now experience are to be expected. But, if the origin of man is diametrically opposite to that belief, then diametrically opposite results should be and shall be attained.

When the Truth says that man is the child of God, it means, in all of its implica-

tions, in all of its amplifications, that man is indeed the child of God, an heir of God and a joint or equal heir with Jesus Christ.

The Truth sees that man is a god in the making, not as Emerson states that man is a god in ruins.

The very genius of the Truth is the genius of being a god because one chooses to be a god. It is the vision of our godhood that completes godhood. But whether we see it or not, it still remains the truth, that man is a god. Every man that has ever come into existence is a being with his entire inheritance from one parent, and that parent is God. Therefore all that he has came from God, and, more than that, he inherits all that his Father has. This is the vision of the Truth. And to him who sees the Truth, all life is interpreted in this light.

Every course of conduct is determined by this mighty Truth. New ways of accomplishing results come from this vision, this understanding. In the old understanding, people were sick and had to be made well,

were bad and had to be made good. In the new understanding people are well and only need to become aware of it—are good and only need to realize their goodness. When Jesus spoke of the impassable gulf he referred to that gulf that exists between these two ways of looking at things—one which saw a sick world and applied all of the Adam methods to make it well, and the other which saw a perfect world unaware of its perfection. A new method of operation in the life of man is brought about by this difference of vision. Nothing is worth while in the experience of man except those things which advance his vision—advance the understanding of his soul in regard to the divinity of man. As the Bible puts it, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Being the sons of God and realizing it, we

enter into the glory which we cannot even yet vision, but which we can slightly sense in the nature and character of Jesus Christ. "We shall be like him," when we see the Christ in us as he saw the Christ in himself.

I want it to be a living reality to you and to me that we are indeed now the sons of God; that that power of inscrutable wisdom which set the stars in the heavens, conceived and executed a world and a universe which was from everlasting and will be to everlasting, has conceived children, and we are those children.

This is the vision of the Truth, and neither now nor in all eternity can we exhaust the possibilities which lie in that vision. We used to believe that we inherited our morals and spiritual instincts from God, but we had no thought that we inherited our health from him.

Practically all the race believe that the child inherits its health from its parents and that if a child is sickly and puny the little cup of the child's life is filled with just as

much health as the parents had to give it. With that point of view the cup of health for man would be diminishingly small and the race would vanish from this earth.

I thought through all the years of my life before the vision came, that I had a limited amount of health which I inherited from my father and mother, and I thought it was about exhausted when somebody sent me a little pamphlet which told me that I had not inherited my health from my father or my mother. It said that my health was from God, and that God's heritage to me was not the little heritage which I had believed that I had from my parents, but an inexhaustible supply of health. This was good news to a dying man who believed that there was no help either in man or God.

This pamphlet told me that I had another parent than the earthly father and mother whom I knew; that my heritage was immediate and direct from God and I could go to him and receive it; that it was not alone one of moral character and spiritual

living but an inheritance of dollars and cents, and I had a right to claim it. The dollar is our Adam inheritance; wealth is our God inheritance. This is good news: no matter what the world says about it, our heredity is in God. Our heritage is not in the Adam inheritance, but we inherit the power of life itself from our Father who has all power. God has willed that power to us.

We have an heritage from God by which we can impart health to others by thinking God's thoughts for them. "As the Father hath life in himself, even so hath he given unto his son to have life in himself."

The divinest service that one soul can perform for another is to become the imparter of the life of God, by means of his own soul, to the life of another so that new life comes to the other.

We can do very little by legislation to reform people's moral lives, but by visioning them as children of God, as we are children of God, we can cause men to desire to be

pure and holy. Lives stained with sin become white as snow through this visioning, and lives without purpose become lives of direction toward God's plan of a redeemed world. This is our heritage from God, not the human heritage but the divine heritage.

We are living in eternity now—the eternity in which we shall realize and unfold these divine powers, capacities and qualities of the nature of God. The purpose of life is to unfold and uncover every element of the divine nature of God in man.

We have been given this mighty privilege of making the world aware of its other heredity, of telling a world of sick people that their resources are not exhausted when they have drawn all that is in the Adam bank. It does not make any difference if they have drawn the last drop out of the well that Adam dug, there is a spring awaiting them. Because it is true and I have seen such wonderful results, I can tell broken-hearted men and women of this spring. It makes no difference how dry

one well is, there is another. No matter if our account at the Adam bank is exhausted there is another bank that was established for us from the beginning because we are the children of God and joint heirs with Christ. It makes no difference how incapacitated we seem to be, we have a capacity that inheres in us as children of God.

We have had a life on earth lived in the Adam vision. Let us have a life lived in the vision splendid, the vision of Jesus Christ. "As in Adam all die, even so in Christ shall all be made alive."

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I will arise and go to my father and will say unto him, "Father I have forgotten my inheritance long enough and have fed on husks long enough. With gratitude I partake of that inheritance incorruptible and undefiled and that fadeth not away, which thou hast prepared for me from the foundation of the world." Amen.

SPIRITUAL RE-EDUCATION

MANKIND generally has not known the Truth about this universe and therefore has been deceived and disappointed; but the prophets and seers of all times have known and entered into the world of causation and witnessed the working of those laws and forces which result in the things people see.

When a Truth soul looks around and sees a world of poverty, sickness, sin, vice and other inharmonious conditions he pays but little attention to them; he knows that they are but the outward expression of inner working forces and that it is idle to attempt to deal with these outer things, for it is the thought which must be corrected.

Jesus Christ was one of the rare souls who realized this Truth. The Truth soul knows, that outer conditions will change

very readily when man's consciousness changes. The hope of a spiritualized world is not dependent upon methods of reform or charity. It must be consummated by a change in the consciousness of mankind. Things are now in the world as they are because the consciousness of man is what it is.

Let us study the mind of man to see what is and has been his consciousness; what he believes about himself; what he believes about the universe in which he lives. All things in his life are the direct and immediate expression of his consciousness with regard to himself and the universe. Man has believed that he is a material being governed by material law. Until recently anyone who did not believe that was considered mentally unbalanced.

There is a fact which we need to consider at this time, and that is that whatever a man believes becomes the law of his life. God has so constructed this

universe that whatever we believe about it attracts to itself certain forces and potencies which proceed to carry out to a legitimate conclusion those thoughts and those beliefs.

Man believing himself to be a material being, governed by material law, became, so far as his experience is concerned, a material being and reaped all the benefits of that belief. He found himself underneath a material world; he found himself bound hand and foot by what he called material law because he believed in those things and consequently those things became operative for him.

He believed also that he was a creature of luck and chance. That is one of the hardest things to eliminate from our consciousness. It is almost natural that man should believe there is luck and chance, for if one has never discovered the law of life, there is a place for chance in his thought. Almost every man believes in a law that governs the stars and the

atoms, but few believe in a law that governs the social, industrial and economic life of man. As a consequence mankind has believed that he lived in a world of luck and chance due to the fact that he did not know the law of life.

He has believed also that nature is his enemy. Some time ago there was published an article by a Harvard professor wherein he said that humanity must come to the conclusion that nature is his enemy—and I think that expresses, in a degree at least, the scientific and scholarly thought of our time. Since man has believed that nature is his enemy it has become an enemy, and all sorts of venemous things have affronted him. As we think, so shall it be—that is the law of the world, the law of the universe.

Man has also believed that others could injure him, but if it were true, then there would be no place in this world for the gospel of Jesus Christ, no place for Truth. There could be no foundation for

justice. Nobody can injure us but ourselves. Emerson says: "Man has been wronged—he has wronged himself."

Man has believed very largely not that he is a soul but that he has a soul, which is something within his body and that after his body dies it is released like a seed and carries on. Believing this about his soul, its authority was very small. He did not see it as it is, the absolute arbiter of his destiny here and hereafter.

Man has lived in a world of fear, and fear is legitimate if this is the kind of a world that men say it is, a world in which man is surrounded by antagonists of nature and of law and where other men are his enemies. Because mankind has believed this, it is that kind of a world, and these things do exist and we are told that we cannot deny them. I cannot refuse to acknowledge them as effects, but I deny that they are realities. When they

are no longer realities to me they are no longer effects.

Mankind is living in an infinite ocean of these beliefs. Professor James tells us that every child in this world is born into an infinite sea of people's thoughts of fear, anxiety and worry. He says that there is not only an atmosphere which we breathe with our lungs but another atmosphere which we breathe with our minds. Every babe is born into an atmosphere of not only its relatives, but of the fears and anxieties and worries of the whole race. It is no light thing to bring a baby into this world; but by the grace of God the Truth is going to make an atmosphere into which the babies of the future can be safely born. That is what our business is—to cleanse man's thinking, and thereby create a world atmosphere suitable for children to be born into.

There are being born into the world in our time the most sensitive natures

that history has known. They are capable of becoming great geniuses in art, music, literature, science and Truth. But, being born into the fearful psychic atmosphere of our age they are plunged into nervous breakdowns. Only by the vision of the Truth can humanity be saved this awful calamity.

If this is the kind of a world that mankind says it is, that most ministers say it is, then existing negative conditions are legitimate and you cannot expect anything different.

Professor James in a lecture given in England, entitled, "New Thought, the Religion of Healthy Mindedness," gave the finest compliment that has ever been paid to New Thought, and he was one of the world's greatest scholars. Professor James realized that the mind of mankind was diseased, and that a new psychic atmosphere must be created.

On the basis of man's thoughts in regard to the kind of a world this is, are

built many fears. Not only are people afraid of burglars, but they are afraid of lightning and many other things. One woman I know had a great fear of broken glass, another was obsessed with the fear of being pricked by a needle. We could go through a list of most unthinkable things in the mind of man because of his belief as to the kind of a world he lives in.

It makes no difference whether the teaching comes from the home, the school, or the pulpit. If men are taught things contrary to the nature of man and the universe of God, we are going to have a world built up with all that these things bring. However, we have made a new and true discovery; we have discovered the nature of the universe, the kind of a world it is in which we live—and it is now our titanic task to re-educate the world in regard to these fundamental things.

If we could look down into the sub-

conscious mind of man we would see monsters there. As you would not like to go down into some cellars where distasteful things are, you would not like to go down into the subconscious mind of some men and see the false beliefs, the false concepts and false ideas of man, which are stored there.

It is these false ideas which cause our prisons to be filled. Do you think they are full of people who want to be bad? You do not know what they have gone through, the obstacles against which they struggled. Perhaps you have never had the remotest idea of what it was to suppress a cosmic passion in your soul, and that is what these people have had to do. Some have failed, for a while at least, but the superior urge of God will prevail.

These are some of the struggles in the life of man because of that load humanity has poured in upon the subconscious mind of the present generation.

A person believes he is a victim of the morphine habit, but by prayer the habit disappears, not by suppression but by taking out of the subconscious mind the false belief. By the power of the Truth, by the grace of God, in answer to the prayer of realization, the habit is broken.

Sickness is of the same nature—a person is ill, but you take out the belief of illness from that mind, cleanse that mind, destroy that belief, and the person is well. The disease has no existence but the belief has existence and it acts as disease. A famous physician declared in a meeting of medical men that no disease can enter the human body except through the human mind.

We could go through the whole catalog of human services and we might say that the greatest thing in the world is the cleansing of the mind. But that is not the greatest thing in the world—there is something infinitely greater. Jesus said that if you cleaned a man's house the devils

would come back and find a nice place in which to live and would take possession of it again.

The greatest thing in the world is to make man aware of who he is and what kind of a world it is in which he lives. Do you understand that all these conditions, these beliefs, are there as a result of the wrong teaching of man as to the kind of a world it is in which he lives? Can you understand that if we re-educate man to know the kind of being he is and the kind of a world it is in which he lives there will be no possible place for sin or sickness to dwell? That is the mighty task that is given to the Truth movement, to re-educate man in regard to his own nature. Men have believed almost invariably throughout the ages that there were two powers—good and bad—but mankind must be made to know that there is but one power and that power is good. As long as a man believes in

two powers we can hope for nothing better than we now have.

The primary revelation of the Truth is that there is only one power, God the good. We must re-educate the world then to the availability of that power. It is a wonderful thing to discover that God is always available and we can call upon and use his power for anything we need in life.

Our work in this world is to make man aware of that one power in this universe; to prove to him that this power is instantly available; to make man aware of his own nature, of his absolute perfectness created in the image of God; that within him is all potency and power; that he lives in a friendly world, and that we are all children of God and heirs of God and joint heirs with Jesus Christ. This is our supreme and mighty privilege.

I think you understand that the task is not impossible just because men have

not been able to do it in the past. They did not know the Way, but we have found the Way, and our sublime, titanic privilege is to re-educate this world—to the oneness and availability and the goodness of the only power there is in the universe; to the supremacy of the soul of man as the child of God, unhurt and unhurtable; to the fact that time and space and circumstances have no control over man but that the soul is the arbiter of its destiny, the controller of all things.

We thank thee Father that we do not have to learn thy Truth, that we already know it and only need to remember it. We ask thy help to remember our divinity. Amen.

PLUCKING SURPRISES OUT OF THE UNKNOWN

ON Thomas Edison's eightieth birthday, the newspaper reporters interviewed him and asked him a long series of questions. Among the questions was: "What do you enjoy most?" And he gave this significant and very suggestive response: "Plucking surprises out of the unknown."

In this answer Thomas Edison has really reflected the mind of God. I have never seen it more happily put, and I wonder whether God has ever had one of his children more directly and clearly state his motive for the happiness of his children. That is God's idea. God certainly knew that nothing that he could plan for his children would be perpetually and eternally a joy to them except the joy of new discovery.

It makes no difference how wonderful

a thing is, it will lose its appeal, its power, its satisfaction to man—it is not a perpetual source of joy. And so God planned a universe, not static, but a universe which is constantly unfolding to man. The universe itself does not unfold in reality, but man's consciousness is an unfolding thing, and as it unfolds, new chapters to the story are written; new pictures in the series are seen; new treasures in life are uncovered to man. Mankind knows this and has acted upon it through all of his history.

Men hunt, not simply to get food, but for the thrill, for the adventure, to get some new experience. The zest for hunting has far transcended and overlapped the need for hunting. Man has had that spirit of adventure, that enjoyment of the unusual and the unknown, and this is an integral part of the plan of creation.

Man pursues the same experience in business. He does not conduct his business just to get money. An article on

Henry Ford states that Mr. Ford is not in business for money, but for the adventure. New things are probably arising every day in his vast business enterprises. New experiences are constantly unfolding to those in the business world. In every walk of life men seek the delight that comes from new experiences and new unfoldings of life itself.

This is very true in the scientific laboratories of the world. The man without vision says to the scientist, who seems to be working along lines that promise no material advantages: "Come out of that and enter into fields where it is going to mean something in the business of the world." And the scientist replies: "You do not understand. The goal of the true scientist's experimentation is not material results. If it advances business, well and good, but that is not his chief concern." The scientist is seeking knowledge for its own sake. In the School of Technology in Pasadena I heard

a European lecturer say of his work that he felt very much like the mathematician who said at the conclusion of his lecture upon "Pure Mathematics": "Pure mathematics, may it live forever and never be of the slightest use to any human being."

It is a little difficult for a business man to understand that attitude, but it is not for one who seeks knowledge for its own sake. Every true scientist is untouched by the materialism of gain. He is willing not only to forego its advantages, if necessary, but he is willing to make the sacrifice of life itself for the sake of knowledge—that glad surprise. He wants to be untainted by any materialistic concept in reference to his science. He wants to find out the truth of things because that lures his soul.

Just recently a man made the discovery of a means of putting vitamins into food. He refused an offer of two million dollars for his discovery, although he was

a poor man. There was enough reward in the discovery itself to pay him for the cost. When one starts in any field of experimentation, he may suspect that by and by he will exhaust its possibilities. This is an inexhaustible world in every direction, but never has there been a period in the life of man when so many surprises have come as have been vouchsafed to him in these days. The daily papers are a constant surprise. Almost every day we read of some new marvel or wonder presented to the world.

The mind of man is keenly awake today to these glad surprises and this it is which gives zest to life. People never grow old, truly old, until they lose their zest for life. I knew a woman who matriculated in an university at the age of eighty. She kept her interest alive and acute to the new discoveries and new inventions that are being effected for mankind.

We are living in an age in which life

is filled with real surprises, things that man had no idea existed. In biology we are confronted with discoveries so radical that at least one of our daily papers ridiculed the discovery that a Hindu botanist had made regarding the heart-beat of plants. We are meeting with surprises in the psychological life of plants which are astonishing the world. Some time ago a man planted a vine by a fence leading to his garage where there was a narrow strip of soil. Between this and the lawn was a concrete driveway. The plant came up by the fence, and then after a few weeks, to the man's amazement, he saw that the plant had sent out a root to a tree that was fifteen feet on the other side of the driveway, and there it sent up a stem from the root to the tree. It was the only thing in sight beside the fence upon which the plant could possibly climb. The plant came up by the fence, saw the tree, sent its roots over to it and came up where it could climb

that tree. That is one of the many things which surprise the experimental observer in the field of plant life.

In the study of animal life we are having wonderful surprises. Maurice Maeterlinck, the author of *The Blue Bird*, wrote a series of articles upon the horses of Elberfeld. The intelligence of these horses in some regards transcends that of most men. Maeterlinck tells us that one of these horses was able to extract the cube root of a number with six digits. The horse would paw out with his foot the answer to the problem. We are just beginning to realize the kind of universe in which God has placed us. He has placed us in a world of infinite riches to give us the zest of glad surprises.

Not only are we having surprises in plant life and in animal life, but in every field of knowledge. Consider chemistry —forty years ago we thought we were going to learn a good many facts in chemistry, but no one was prepared for

the surprise that came to the world when Madame Curie discovered radium. Through the discovery of radium scientists learned that atoms are not the final units of this material world. Not only are atoms of radium divisible, but every atom in the world is capable of disintegration. A new world was given to us in the discovery of radium. It was such a surprise that it has taken science nearly thirty years to digest this revolutionary discovery.

In astronomy we are having surprise after surprise. One discovery is that of a new constellation a million light years away. The distance is so great that the mind is simply stunned by an attempt to comprehend it. New discoveries are being made in astronomy almost every day —new surprises.

It is obvious to the Truth mind that every pathway followed far enough will reach God.

It is not alone in these lines that the

glad surprises are coming to man, but in every field of human thought—in the fields of psychic phenomena, mental influences, and telepathy. The world is having new surprises not alone along the lines of physical science, but in new inventions surprise after surprise has come to us.

Among the wonderful inventions we have, is the telegraph which we now accept so casually but which is so wonderful; the telephone with its miraculous adjustments and complications; the wireless telephone and the wireless telegraph; and the radio with which we are all so familiar.

The motion picture came and exhibited to us the acts and ways of men living in other lands, and of people who lived some years ago. The pictures have become a commonplace; and yet how wonderful it is to see before us the face of some famous person who has passed into the life beyond. Just recently the voice

of the person appearing in the picture has been added, and now we have the television, which permits us to see the person we are speaking to over the telephone.

As we think of this wonderful series of surprises, if we have vision, we will ask ourselves this question: "Why does not man turn for his surprises to the greater field in the human soul?"

The human mind or soul is the great field of discovery, the great realm in which surprises are to be expected. Man will eventually turn in that direction, and is turning in that direction even now. I am glad that science is at last willing to experiment in the field of the activities of the human mind, in the experiences of the human soul. To most men, even those who are in religious work, the soul is rather a hazy thing, something rather to be believed in than known and experimented with, a rather diaphanous and very dubious thing. Cer-

tainly to most people it is not a thing to be dealt with in an experimental way.

I am confident that Christopher Columbus, discouraged almost to desperation and with a mutinous crew, was not more glad when he saw the floating seaweed on the ocean, proving that land was near, than I was when I found I had the power to heal, thus proving that my soul had power—not my hand or my mind or my intellect, but my soul.

I wonder whether Professor Milliken or Mr. Edison in his laboratory ever had more cause for great rejoicing at picking new facts out of the unknown, than we have when we have once learned that the soul of man is sovereign over all things.

I wonder whether there is any scientific discovery which can bring to a man as great a thrill as the discovery that he has power to heal the sick. What are the discoveries of other men compared with the discoveries of Jesus Christ? The field in which he experi-

mented is inexhaustible, for his field was God's power in the soul of a man. The discoveries of men in scientific fields, that are financed by the large foundations and universities are as nothing compared with the glory and power and wonder of the discoveries that are awaiting in the soul of man.

The worth of all of these other discoveries is dependent upon the discovery that will cause the life of man to persist on this earth. All structures, mental and physical, fall if man perishes.

The material discoveries are for here and now only; but the discoveries in the realm of the soul are those which we will not give up when our eyes close to this earth life. Many of the earth discoveries militate against the man who makes them, often destroying him, while discoveries of the soul are always a blessing.

When we come into the Truth, it makes us masters of ourselves instead

of slaves. Do you not wonder that men, who have learned to think as this age has learned, do not see that there is one field that is inexhaustible and unlimited by time or space? The soul of man is an eternal field for plucking great surprises out of life, out of the unknown.

This is the field in which Jesus Christ worked, the field of the soul of man. He knew the one thing that is worth knowing, which is to know oneself, and thus to know God. He worked in this field and he uncovered marvelous surprises.

There was the time that Jesus attended a wedding and the wine was exhausted —and it was a serious thing at a Jewish wedding to have the wine fail, for wine was an holy and significant part of the ceremony. Then Jesus's mother, who had seen the wonderful things which her son had done, came and told him that the wine had given out and that their host was embarrassed. Jesus may have wondered whether he had gone far enough

in his discoveries to change the fundamental nature of water and turn it into wine. But he remembered the voice of God, which had spoken in his soul: "Whatsoever ye ask in my name, believing, ye shall receive."

When Jesus said to his mother: "Woman, what have I to do with thee?" can you not imagine that it was the dizziness of his soul rising out of the world consciousness into the spiritual consciousness? His desire was rather to be left alone, until his soul could rise to the place where this power could be used to the desired end.

When Jesus came to the place where the blind man stood—the man born blind—again his soul probably asked the question: "Can this power make new eyes for a man?" and then he realized that whatsoever the soul asks of God in faith shall be done. Can you feel the joy of his heart as he thanks God that he had

not been betrayed, that his faith had not been on an insecure foundation?

At last Jesus came to where his friend Lazarus lay in a tomb. His body had lain there for several days so that it was putrefying. But Jesus lifted his eyes up to heaven and praised his Heavenly Father, and even before he saw any sign of life in that tomb he said: "Father, I thank thee that thou hast heard me." Lazarus came forth alive, whole and well.

Oh, scientific world, educational institutions, here is your field; here is the realm of infinite surprises, surprises beyond all the dreams of men; a realm neglected, criticised.

We are pioneers in a new realm for the discovery of men. What is the limit of this field? Who knows? Who can tell? We hold that there is no limit. For us it promises new and marvelous things each day. Pioneers in this new field, lose not heart. See that you are

God's voice speaking to the world, and it is bound to hear.

Jesus did many things that seem impossible; yet he said: "The things that I do shall ye do and greater things." Greater things than making the lame to walk? the blind to see? and lepers to be cleansed? Greater things than to cause dead men to rise from their graves? Greater things than to cause his own dead body to become alive again?

The mind staggers as it attempts to encompass what this means. We function largely in our realm of experience; but always just beyond the boundary of our experience there is a new realm and we can force our minds to function in that new realm. And that is the birth of a new discovery.

We ask, oh Father, that we may be alert to catch every message that thou art sending to us from thine infinite treasury of Truth.

HOW WE TIE GOD'S HANDS

I REALIZE that my subject does not seem strictly scientific, and I also realize that if I were to change its title to "How We Untie God's Hands" it would still seem to be unscientific, but in spite of that seeming, I am sure you will see it is a scientific subject, and I trust it will be scientifically explained.

There will never come a time in the evolution of the soul of man when he will not require much faith. The Bible tells us that faith shall be turned into knowledge—it is an hypothesis to be turned into a reality. The time will never come, however, when we shall attain all knowledge—there will always be a margin for faith—but we are constantly gaining in knowledge. Emerson speaks of the "fleeing perfect"; that is, a goal which is ever moving onward as we pro-

gress. We are gradually finding the foundations on which the faith of the past has rested, unseen but secure. Every advance which man makes in his knowledge of the universe in which we live or regarding his own nature is a revealing of the foundations on which the faith of the seers and prophets rested, and upon which we are to rest.

Through almost all of his religious life, man has declared that God is all powerful; yet in this connection there are many questions which vex the soul: Why—if God is all powerful does he not do the many things which are needed in this world? Why does he permit the existence of seeming evils, which we human beings would not permit? Why does he allow conditions of insanity, vice, crime, war and poverty? Why does he allow such a world as this to be? According to this reasoning, God is failing to do the things which we with our feeble strength are endeavoring to do to overcome sin,

poverty, crime and discord of every kind.

If he is all powerful then is he not remiss in failing to prevent these things?

In the past these questions could not be answered, for we did not know the nature of the universe in which we live; they had to await the discovery of the Truth.

We are only beginning to comprehend what Jesus meant by such sayings as: "The Kingdom of Heaven is at hand"; and "I and my Father are one." As we begin to understand the declaration that he and his Father are one and that he is the son of man, we get an answer to the riddle of the ages, which has confounded the deepest faith—why does God not do all the things which seem necessary to be done, since he is omnipotent?

The vision of Jesus regarding the Kingdom reveals to us not only that man lives in a perfect universe, but that the

God of that universe is a God of infinite power, infinite goodness, absolute perfection, and that man is heir to all of this perfectness of the Kingdom because he is in reality that perfectness itself. This is what we see—and then the question comes to us: If man is heir to all of the perfectness of God, how is it that he enters in upon so small a measure of that infinite greatness and goodness, both of God and his own nature?

There is only one possible answer which will satisfy the reason or sense of justice, and that answer lies in this: that the hands of God's children prevent God from expressing in man that goodness, virtue and happiness which God has in store for him. Man, a perfect being as a child of God, in a perfect universe, is the only creature in that universe who is unhappy. Man has been called the "animal that smiles"; but if I were to give a definition, I would say that he is the only animal which knows how to be unhappy.

Man is the heir of God, living in a world of infinite beauty and infinite goodness, and yet he is unhappy and diseased, and suffers lack. The reason for all this cannot be in God. It cannot be that God has not the desire or power to bring happiness to man. Being omnipotent, he has the power; all good, he has the will; and Jesus tells us that it is the Father's good pleasure to give us the Kingdom. God has nothing concealed or sequestered—all is open for his children, but they do not receive because they will not permit God to give his gifts to them. That is what I mean when I say we tie God's hands.

Speaking scientifically, we cannot, of course, think of God being impeded in any way. We may not be able to tie God's hands, but we do prevent him giving us what he desires us to have. He desires all good for man and yet man does not receive it, and the only possible reason is, that man prevents God from

issuing to him the good that he himself desires. We limit the power of God in ourselves; we stop its working in our lives. I can conceive of no more just and loving thing than that God should create man so that he would receive only that in which he believes—that which he accepts as belonging to him. And that is the way God has created man—so that whatever of God's good we believe in, whatever of his good we accept as ours, or whatever lack or limitation we put upon him, becomes ours. Man looks at his God or thinks of his God, and gives him certain potencies and those visions and those beliefs of man become the operative law of God in man's life.

We think that we are believers, but the world is one of unbelievers, and the ministry of the world is largely a ministry of unbelief. Most ministers have limited God so that he cannot do very much. Ask the average minister of the gospel whether he believes that God can

deflect a bullet shot from a revolver which was aimed at a man, if that man should pray, or another person should pray for him. I believe that ninety per cent of them would say that it cannot be done.

In one of the issues of the *Weekly Unity* there is an article about a man who was very deaf. While walking along the street in a large city something impelled him to stop. He learned later that a woman who was adjusting a screen in a window of a building let it slip from her hand and it fell. She saw this man, and started to call to him but knowing that he was deaf she desisted. She raised her heart to God in prayer and the screen did not strike the man but fell within a few inches of his head. If you were to tell that to one hundred ministers probably ninety-nine would say it was some combination of circumstances and not a direct action of God. Although still claiming that God is omnipotent,

they would say that he cannot do anything for man except in the way we have worked out in our sense-consciousness.

I want you to realize that I am not arguing outside of scientific law. What is science? Science is knowledge of things as they are. The ordinary science of the world is a knowledge of something else—of things as they *appear* and not as they *are*. We cannot have a true science until we know the real nature of being. Ministers, and through the ministers the people of the world, have come to certain conclusions in regard to the capacities and possibilities of God, and these people limit him according to the concept they have of him.

The average minister will tell you that if a disease starts it must reach its apex before it will subside. In the book *Sickles* the author tells of this experiment: One time he had a boil with which he did a little experimenting. He said to the boil, "All right, go on and

develop," and it did until he felt that it had grown enough. Then, he commanded it to stop growing and recede, which it did. Later he said to the boil, "Come out," and it developed again. Then he said, "Now, you disappear for good this time," and it did disappear. That is the power man has, but if you tell that to the average Christian he will not believe you.

Men have limited the power of God in reference to accidents. They say that if an accident is about to occur and apparently everything is set for it the thing will happen and there is no use praying about it. The vision of every prophet and seer of whom I know, including Jesus Christ, was that if danger confronts you, and you turn in thought to God, the danger will disappear. I have tried it time and time again and I have never known it to fail if I became divinely conscious. We limit the power of God—we tie his hands—that is why acci-

dents occur. Do you think if God's hands were free these things would happen? You fathers and mothers, if your hands were free, would accidents happen to your children? God's hands are tied; we have limited the power of God.

People say that if you are in a place of danger you are going to be hurt or killed. They do not believe it is possible for a person to be taken by invisible forces and placed out of the path of danger. They must have read their Bibles with very little inspiration in their own hearts, for there a story is told of Jesus, that escapes most eyes—it is so delicately told. It says, the mob being angered at Jesus drove him to the edge of an abyss and would have cast him over to death. Then, the Bible tells us, he disappeared from their midst—he became invisible. "Invisible hands shall bear thee up." "He shall protect thee under the shadow of his wings."

God is omnipotent, but we tie his hands

when we deny his potency and power. It is not breaking a law for God to answer prayer. If I drop a ball, it is the law that if it is not intercepted it will fall to the floor; but if you catch it, you will have simply interposed another law which counteracted the first. We do not break God's laws by prayer. This is a spiritual world and the laws of God are spiritual, but if we make it a material world we must take the consequences.

Man ties the hands of God in reference to his wisdom. He feels that the only way of obtaining wisdom is by the recognized human ways; but there is a wisdom with which the Bible record is replete in illustrations and with injunctions that we find it. That is the wisdom of the Spirit. The Bible tells us many times of direct teaching from God to man; but we can have no revelations or visions from God so long as we say that they are relics and superstitions of the past. The nature and purpose of the uni-

verse is to have man grow into higher visions. Men are taught in dreams and in visions. God has infinite ways in which to reach the soul of man if given permission, but we practically close every avenue.

The Old Testament and the New Testament are practically a combination of stories of the direct dealing of God with man. Do you think that the Jews in coming from Egypt to Palestine needed God any more than we do? If there ever was a time when man needed to know God it is now. He needs to know of God's protection and his direct revealings to man's soul. We have tied the hands of God and he can do nothing. It all lies with us. God is glad to give to man all that the prophets have promised. Can we not rise to that consciousness and at least register in our souls this vision, "there is no good thing that God will withhold from them that love him"?

In the life of the day, in the life of

the street, in the life of our business, we are struggling with our sense-consciousness, struggling with our limited vision and view of life. Wherever we turn we are warned to beware of this or that condition. One advertisement says, "Winter coughs, you cannot prevent them, but you can relieve them." Almost everywhere we are impinged upon by sense-conscious appeals.

Professor James of Harvard tells us that every child born into this world is born into a psychic sea—a sea of thought, just as it is born into a sea of air—and as it breathes the air so it also breathes with its soul and mind that atmosphere that its father and mother, relatives, members of tribes and nations have created. The child utilizes it as it does the air. We are drawn into that psychic sea and we are struggling in it in our daily lives.

We have an interpretation of the universe of God that makes it so that he

can only do certain things. The character of our children is being consumed by the miasma of our social life and we say we can do nothing about it other than what the material world is doing. In the world many are being overwhelmed by that undercurrent of material consciousness. Let us either say there is no God, or say that God is omnipotent—that he has all power.

The way of approach to God is by faith in God—seeing through divine eyes his nature, his bigness, his greatness and his love. There are no limitations upon him. God has infinite ways that man has not known. Let us not block them. Let us open those ways, which we can do only by having perfect trust and perfect faith in him. That is the kind of a God that Jesus knew and that is why Jesus received the answers to his prayers. That is why he was able to heal the blind. The blind would see today if we did not tie God's hands by seeing their blindness.

You might as well throw away the Bible, the visions of the seers and prophets, as to throw away the power of prayer which gives God a chance. God can do nothing more than we expect. He would be violating the most sacred thing in the world, which is the consciousness of man, if he did otherwise.

I do not believe there is a need of man, a requirement of the soul or body of man that God is not prepared to supply on condition that man has faith in him.

Father, may there be displayed again upon this earth that power which was in Jesus Christ, that all men may learn to know the power and love of God. Amen.

HOW WE UNTIE GOD'S HANDS

THIS subject, to those minds that are under the influence of the old thought and look upon God as the all-powerful sovereign, arbitrary in his authority and acts, may seem to be sacrilegious. But in the light of Truth, we see that God, in a very high and holy sense, is a server as truly as he is a sovereign, that he is the supreme servant of man and that he cannot act in human relationships without human consent.

Men are refusing to be bound by the past, whether good or bad. They are saying, "Well, if the way I want to go is not good, I will take the consequences." The Truth soul says, "Sacrilegious or not, I must think according to the vision that is given me."

If the old idea of God as a sovereign, as an arbitrary despot, had produced re-

sults which were satisfactory, we would be more reluctant to break with the past and attempt a new and untried pathway. But the results have not been good. Go to any reformer, or philanthropist, any social or religious worker and ask him how he feels about the condition of the world and, unless he is young in the work or of limited experience, he will tell you that conditions are bitterly disappointing despite all the efforts that mankind has made to improve them. If the results had been good we would hesitate to break with the old way. They are good in spots, but they are bad in large areas in the life of man.

The evolution of life so far has been largely unconscious, and it is largely so in man in his present state—that is, an unconscious evolution. When you realize that the great majority of religions are very much opposed to the evolutionary doctrine, you may gather some idea of how ignorant man has been of the nature

of the forces, laws and ways that have been used in bringing about the present condition of the world. Nature has pushed us as far as she can, and now she says to us: "Go to it." Evolution has been taken out of the hands of unconscious action, out of the control of the law by itself and is now in the control of the mind and heart of man.

I think that there never has been such a thing as real unconscious action; that there never has been such a thing as strictly mechanical adjustment; that it has always been soul potency that has determined the action of the living creatures. But, for our purpose, it is true that the nurse, nature or God, has pushed us as far along as possible and now leaves our progress in our own hands.

Whether or not man shall continue to live upon this earth and move onward to his high destiny is not a question of climate or of biological action or influence. It is not a question of insects or

diseases in themselves but it is entirely a matter for the determination of the soul or mind of man. Now, if it is true that the destiny of the human race is in its own hands, it is absolutely vital for man to discover his own nature, to know who and what he is, to sight his own destiny, and to know where he is going. It is a foolish thing to be going somewhere at a terrific rate of speed and not to know where you are going. Yet mankind is on his way at an awful velocity and has not the remotest idea where he is going or what his destiny is.

Man's destiny is in his own hands and that that destiny may be worked out peacefully, harmoniously and beautifully, it is absolutely vital for man to know his own nature, his own goal and the method by which the destiny or goal is to be attained.

We have all kinds of guesses—scientific, philosophical, metaphysical, social and economic—in regard to man's des-

tiny, but when the light of Truth breaks upon the soul, there is no more guessing for the soul knows who and what man is. It knows what the destiny of man is because the destiny is inherent in its nature and it knows by the same insight the way by which the destiny is to be achieved. Truth knows that man is a spiritual being created in the image of God, and that his destiny is to arrive at the understanding of his true nature.

The Truth sees that God is not an arbitrary ruler, that he is not a being who says, "I will and I will not," irrespective of consequences. Many people have looked upon him in such a way, and others have looked upon him as a parent who had to be teased. Some people think we must go to him and plead with him for whatever we want and if we cannot succeed by ourselves we should invoke the name of Jesus Christ and say, "God, please do it in the name of Jesus Christ." These two ideas have

been the principal thoughts of God's attitude toward his children: an arbitrary ruler who possesses arbitrary authority, and a parent sitting in the heavens waiting for his children to tease him. While the Truth knows that neither of these is true, it does recognize that God is the source of every good. The Truth says that God is all in all. He is all good. He is the source of every possible good.

But the questions arise at once: What is the law by which the good of God is realized by man? What is the law of its reception? We know that it is not an automatic thing; we know that if the good of God were a thing that is arbitrarily in his control, entirely in his power, that if he did not make the whole human race instantly whole and perfect; did not instantly take away every disease in the world, all poverty, all war and all inharmony of every kind, he would not be a good God.

There is some reason why this infinite

good of God does not find instant impartation to man. Let us find out the law of reception which is the law of release. God is helpless until the point of attainment in man is achieved, until that attitude in man is attained by which, and by which alone, the good of God can be released. The good of God cannot enter in upon man until man provides the conditions through which that good of God can be set free to act in him. Let us release the good of God by letting it have its proper channel through us.

A man may have every so-called virtue —honesty, integrity, purity, holiness, worshipfulness, and sanctity—and yet be bed-ridden through life. People sometimes say: "I do not understand how it is that Mrs. So-and-So, who is one of the best women that I know, self-sacrificing, devoted, and so forth, has been an invalid all her life." The reason for her illness is that she never has released God on the side of health.

The world must learn that God is just as much on the side of health as he is on the side of virtue or soul salvation. God is life, not part of life but all of life. God's hands are tied as far as we are concerned until we prepare the channel through which he can work, make ready the pathway over which he can move to give us the thing that we need.

A man may have many qualities which would seem to assure to him wealth—he may have the qualities of faithfulness, ability, acuteness and knowledge of wealth producing methods—but having no wealth-consciousness the wealth does not flow to him.

There are men morally unworthy who are making fortunes; there are men who are unscrupulous in their lives who are having wealth come to them; men who are unworthy of good positions who get them; and men who have been faithful who are turned out. The economic system may seem to be wrong; but who makes the

economic system? Men make it, do they not? The economic system is exactly what the consciousness of the world makes it and it can never be changed until the consciousness of the world is changed. You may change the name from Czardom to Bolshevism, but you have only changed the surface, not the reality. God cannot put wealth into any man's hands until man adjusts his consciousness to the wealth of God, or until the wealth-consciousness comes to him.

We may have many qualities which should seem to bring us friends, such as integrity and faithfulness, and yet be friendless. The reason is that God has not been released; no adjustment has been made with the friend side of God. God's hands are tied until we untie them. He stands at the door and knocks but will never enter closed doors. Jesus said: "If any man will arise and open the door, I will come in and sup with him."

If we do not make the adjustment of

our consciousness to that element of God which we desire, that element cannot come in upon us.

Many men of high purpose are victims of vice in some form. They have opened their lives on one side to the virtues of God but have kept another side closed. They have made no at-one-ment with good on some particular side of their nature, but the instant that at-one-ment is made, adjustment of life is made on that side and they are no longer victims of vice. The vice goes -absolutely disappears.

In the old way of thinking we could not see how men of high purpose could be victims of vice, but now we know it is because they have not contacted the infinite good on the side of the thing they need. That is the place where they have put a barrier.

Man is God's image. He is not God's image on only one side but on all sides. Man and God are one but the fulness

and beauty and glory of God are manifested in man only when man realizes on every side of him his divinity, realizes that he has that mind which was also in Christ Jesus.

In this mind of Christ, in this mind of God, we see ourselves, first, abundantly supplied, not in the future, not in a limited degree, but now and in absolute perfection. When the mind that was in Jesus is in us, we see ourselves abundantly supplied with all material substance. That is our true estate, not one that we are going to try to achieve but one that is our present reality. I see how easy it is to misunderstand that, how difficult it is to see exactly the truth in it. The truth is that when we see ourselves as perfectly supplied, it indicates that we have that mind of perfect supply which is in God and, therefore, our two minds are one and supply will manifest itself.

If the mind that is in Him is in us, the thought that business is slack, that

it is hard to get, instantly disappears. Do you think there are any slack times with God? With God there never was a strike or a lockout or business depression. And when the mind that is in God is in us, we know that there is no power to the argument of scarcity of work or of limited capacity to produce, or of old age or of other human obstacles to wealth.

Either our Truth is wholly true or it is not true at all. Either this thing that we call Truth is a delusion of the mind of man or else these things are true.

In this consciousness, in this mind that is in Christ Jesus, we see ourselves as perfectly whole, perfectly well. Memories of past experiences and present feeling have absolutely nothing to do with it. As long as we are willing to entertain those memories and those feelings we will have the result of them. In the mind of this Christ, we have a perfectly whole

consciousness and thus we have released God's hands.

If we see ourselves as the Christ saw himself then the hold of vice and passion is destroyed. This is true also of all abnormal appetites. We do not fight, we do not struggle, we simply know. We do not try to work with the thing itself but with the soul, and when that soul is brought to the place where it belongs, which is in the estate of the living Christ, the soul which is free in that estate manifests itself as freedom in our experience.

We have just one thing to do. Without excuse, without any of the appeals that the past has made to us, with a determination born of a knowledge of its being the way, let us absolutely refuse to have in our consciousness or our thought anything that is unlike that which we are endeavoring to achieve and realize, for this is the way of attainment.

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Our Heavenly Father, we ask you to teach us how to pray, to teach us to keep our minds and

hearts with all diligence, for out of them come the issues of everlasting life. Teach us Father in spite of eyesight, hearing, doctor's decrees, in spite of all that the world says, to see ourselves as Jesus Christ saw himself and as we truly are. And then, oh God, we know our lives will be triumphant and glorified. We ask it in the name of that one whom we know was divinely conscious of this wondrous way, Jesus Christ.

Amen.

SUCH AS I HAVE

WE live in an age of intense materialism —a materialism that is on the way to the exhaustion of itself. There are many who can see values only as they are tangible and visible and have the quality of negotiability.

People come to me, and to other Truth teachers, when they are hard pressed financially, when they see no other direction in which to turn for help. Almost everyone sees his financial difficulty as material, and his release as coming through a material loan or gift—the visible form of that which he thinks he needs.

In the old days of my religious life I felt a sort of scorn for those who could tell a hungry man that they would not give him money but would pray for him. It seemed a cruel thing to turn aside anyone who was in need, and not make some sacrifice in or-

der to help him. I believed, as did many others, that prayer was only for spiritual ends and that if I prayed for a man it was simply that he might be a good man. I felt only scorn for the man who would substitute a prayer for the friendly hand.

How different things become in the light of the Truth: we know that any good which might come to the individual who has come to us in need, without a change in the state of consciousness, would really be a calamity; release from his present embarrassment would but be the introduction of a series of similar calamities.

Truth, facing this situation, says to that man: "Silver and gold have I none, but such as I have give I thee." To the unillumined that sounds like saying that I have nothing of real value, no boat to carry you, but I will throw you a stick to cling to. But in the light of the Truth this is a pean of praise, a song of glory.

One who knows the Truth sees that the lack is not in money, but in consciousness;

and that which he has to offer is consciousness, not as a free gift, but a contagion, for the mystery of the Spirit is that one man's consciousness can be imparted to another. I think that is the difference between the metaphysics of the world and the gospel of Jesus—the impartation of consciousness from one soul to another. Jesus said: "As the Father hath life in himself, even so hath he given it unto the son to have life in himself." Just as truly as God can impart the consciousness of life to one of his children, one man can impart it to another. That is the gift of the Holy Spirit. This is the nature of the gift of one who knows the Truth.

That does not mean that we should not extend any kind of outward help, but that we should not believe it to be the real need. If we extend outward help and believe that it is the largest thing we have to offer, instead of recognizing that it is simply an instrument by which an inner thing may be imparted, we fail to see the greatness of the

Truth. It is never money that one needs, but a consciousness which knows no lack, and it is the raised consciousness that the son of God consciously has to impart to his brother. The recipient goes away with a superior treasure, a treasure which will abide forever—a raised consciousness. If he were to receive money he would spend it; but he can never spend consciousness nor lose it; it is his possession forever.

People ask if they can ever backslide. Absolutely no! No man can ever lose that thing which we call consciousness. It may be dimmed, but it is eternally registered in his soul.

I marvel that men are willing to work with such ardor for temporary values when there are the eternal values for which to strive. I feel that in the Truth we are dealing with eternal values—that the eternal years of God belong to this thing with which we are working. People come to me to help them regain their health, thinking that is the ultimate aim, and many never have any

other idea than that it is the health which they lack. They believe that it is health they lack because without these bodily ailments they could do such wonderful things. But the Truth soul knows that it is only health consciousness that is lacking. It is lack of health consciousness that causes physical ailments, and so I say to the one who comes for health: "I give unto you that consciousness of abounding and abundant health which was in Christ Jesus." If I have been successful, or he has been receptive, that soul goes away on a new level of life, and he has risen to a consciousness from which he will never fall—seemingly, yes; but absolutely, no. A new and abiding sense of divinity has come to the soul if the prayer has been a true prayer.

Men and women come for help to overcome the drink or drug habit. I know that many of them could be cured by hypnotism, but no Truth person would do that any more than he would take the holiest thing in the world and crush it out of existence. It is a

violation of the soul. Truth does not implant one man's consciousness on another, but awakens the divine consciousness which is each man's as a child of God.

I thank God that the Truth does heal the body, but it begins with the healing of the soul, in the raising of the consciousness so that its inexpressible glory is made real to it.

Primarily, the Truth recognizes the immense value of the soul; that it is infinitely precious and the only thing in the final analysis besides God—with which it is one—that is of value; and the Truth refuses to let man accept any other value as superior or equal to it.

Any time we feel that we are not paying a larger payment when we love than when we give money we are degrading the fine thing of our Truth. We do not underestimate the value of money; but we know that he who knows the Truth has real wealth—a wealth consciousness.

Truth has the supremest value to offer. There are times when it may seem there are

limits, but all those who have this great vision and understanding are the truly wealthy of the world. Truth's offering is "such as I have."

We have an offering that has no comparison to any other that the world possesses. I would not measure the value of this thing we have to give to the world even by its healing, although it is a wondrous thing to speak the word of healing and see fever and pain subside. It is a blessed thing, it is a beneficent by-product of the Truth, but the supreme value is the thing that lies back of it and gives it potency. Nor would I measure the value of Truth by the prosperity it brings.

There is a fine invisible, intangible thing that man cannot weigh, measure or touch, and that is the gift of Truth. Many people think that Truth is a sort of modification of their present way of looking at things. How much modification is there in your way of looking at things when you are asleep and when you are awake? That is

the difference between not knowing the Truth and knowing it. Truth awakens us out of the dream—the terrible dream in which men think they are awake. Truth awakens men out of the dream of mortality, out of the dream of limited human consciousness, and causes them to come into the awakened state of Christ.

Men are asking us to pray for the outlawing of war. It will not do any particular good. We believe in everything that works for peace, but recognize it only as a register of advance in consciousness and not as a cause in and of itself. Today the world is stumbling over its prejudices, walking in darkness. But Truth comes and pours a flood of glorious light into the world and when men see it they no longer stumble. The darkness is not in the world, but in men's eyes and men love their darkness. Jesus said that men love darkness better than light.

Let us reveal to the world in the character of our lives that there is a light that

lighteth every man that cometh into the world. This is the "such as I have," that we give unto the world; this thing that comes into human life and reduces it in the individual life from that chaos which it was in, to a definite order wherein we see the pathway and the goal. It changes a meaningless life to a definite order, and it comes to the sordid, blackened soul and makes it as white as snow. It is "such as we have" —not the ostensible and outward, but this inner and invisible thing out of which all other things come—that we in Truth have to give to the world.

Heavenly Father, we thank thee for Jesus, that supreme brother, who opened the eyes of men and revealed a new world of treasures. May we become conscious partners with him in his enterprise of causing man to know the precious treasures stored up for him in the archives of his own soul. Amen.

THE PRIVILEGES OF THE TRUTH

A CAREFUL study of the religions of the world, at least as interpreted by the followers of the inciters of those religious impulses, would reveal to us that man has felt that religion is a present liability for a future series of assets. Our insurance policies seem to be a burden when we have a premium to pay and can see no visible results; yet we have the consciousness that if we are injured or die, there will be some return to somebody. Religion has been looked upon in that insurance sort of a way, as though it were a series of obligations that man recognized for the sake of a good in some future life.

If that is the nature of religion, then Truth is not religion. There are no liabilities to Truth any more than there are liabilities to electricity. It is a one

hundred per cent asset. We all know that if one desires the benefits of electricity, he must obey its laws. Obedience to law is always a necessity to the enjoyment of the benefits of law, and Truth is identical with all the apparently physical good of life. We obey the law and then the results please us. The Truth places no present obligation upon the soul for the sake of a good of another kind in another land. It is not a postponed blessing, but a present joy.

We know that Truth and God are synonymous—that to know the Truth is to know God—and the privileges of Truth are synonymous with the privileges of God. I am increasingly seeing it as infinitely important, that to know Jesus Christ is to know Truth and to know the Truth is to know Jesus Christ. If to know God is to know the Truth, then it is obvious that it is impossible to overestimate the privileges of God. Especially do we see this if we realize that to know

God means to enter into God's good, which we do instantly to the degree that we know him. One of the cogent visions of the Truth is, that to know means to possess, and to the extent that we know any element of God, it is ours. That is what knowing God means; that is what it means to enter in upon the Truth.

The privileges of the Truth are commensurate with the privileges of God. No man can overestimate what they are and it is only the prophet with clear vision who can get even a sight of the immensity of the privileges of the Truth. The Truth means every possible satisfaction. There can be no element of our nature, no department of our lives that the Truth does not cover.

Humanity is infinitely great. Man has an infinite number of sides to his nature and an infinite number of faculties to develop, each one of which can be and must be developed. The Truth is equivalent to satisfaction in every department

of man, to every limit of his possible unfoldment. Who then can do justice to the theme of the "Privileges of the Truth"? We can just touch here and there on the places in the life of man that are most obvious to us where Truth and its privileges are ours.

In the first place, with Emerson we can say, "Health is the first wealth." Mankind must have health; nothing is worth much without it. Today we have a sick world which seeks health. The Truth here presents its privilege, not to those who have health, but to those who have lost their health, as they term it, to those who have endeavored by every known way of the material world to regain that health. The Truth comes to such an one and offers the privilege of health. No matter what the doctors may say, no matter what the world may say, the privilege of health is still yours, for you have not exhausted the privilege of your health

when you have exhausted the world's way of retaining it or restoring it.

It has been my privilege to witness such marvelous healings that I know that no matter how we may fail to enter in upon the privileges of our health, God has provided health for us; that no matter how far short we fall of the perfect expression of the Divine Mind, there is hope in this direction.

I know there is no form of disease that is not amenable to the power of prayer. There are no incurable diseases any more than there are unpardonable sins. Jesus Christ said: "Whatsoever ye ask in my name, believing, never doubting in your heart, it shall be done unto you." There is a privilege of health for every man.

I see mankind somewhat as I see a piece of iron that has come from a foundry. It has taken a particular shape according to the mold into which it was poured and is very hard and almost impossible to reshape unless we put it back

in the blast furnace, melt it and pour it into some other mold. That is my vision of the privilege of the human being for health. We have been molded in the form which our thoughts have taken in the past and little can be done with us in our present cold state. But if we can be taken back to the blast furnace of God and melted, the perfect soul will create a perfect body.

Most of us are either so aristocratic, or cold-blooded, or so afraid of emotionalism or of doing something undignified, that we do not become fluxible in the furnace of God. There is hope of health for everybody in this world whether you or I reach it or not. Anybody can be well if he will go back into the furnace of God and be molded and shaped by the Christ idea. It does not depend upon how much we have accomplished or achieved, there is always this privilege. Is not that almost enough to make the heart of man sing?—especially the heart of him who

knows what it is to suffer pain, who knows what it is to be broken on the wheel of life. The privilege of perfect health is one of the divine privileges of Truth, and is the heritage of every man.

It is just as vital that man should be supplied with material means in order that life may go on harmoniously and happily as that he should have health. There is a sort of fatalism that has come upon mankind which has manifested itself in regard to health and supply. Man has said that some people are born to wealth and health and some to poverty and sickness. There is no divine edict which has said that one man should be sick and another well, one man rich and another poor. There is no edict from heaven that has fastened those things upon man. There is the same choice and freedom to enter into God's supply as there is to enter into God's health. There is always a perfect supply. When the apparent sources of supply have ceased for man, the Truth still declares there is no lack; lack is

not true, for man has the privilege of supply, of going back and melting down all of his previous concepts that have resulted in this lack and of making new concepts in conformity with the vision of Christ which will result in supply.

I believe that Jesus in multiplying the loaves and fishes used a divine law, a universal law. I believe that there is always a way out of financial difficulties for there is no lack in God. So one of the privileges of the Truth for man is that he never needs to worry about supply, he never needs to feel that he is limited, for he always has the privilege of receiving from God. So our second privilege is that we can know that our welfare is always found in God.

Mankind lives in a world that is increasingly demanding wisdom of him. The degree of wisdom that his fathers possessed was comparatively little in relation to what is required to live today. We are confronted constantly with problems and difficulties and complexities of life that are

making increasing demands upon the wisdom of man. The Truth is a privilege that we have for guidance or for wisdom when there is no human guidance and no human wisdom.

Another privilege that the Truth brings to us is the privilege of knowing that life never is a failure. I can think of no greater calamity than the soul becoming convinced that it has made a failure of life; especially is this so when men of great talents, of great abilities, and of a sacrificial turn of mind have given their all and have come to the later years of life feeling their life is a wreck, that they have blundered in life and that it is a failure for them.

But the Truth knows that no matter at what period in life things go to smash, at what time in life everything goes wrong, there is always another chance, a way of turning defeat into success, failure into triumph. Is not that a privilege? It seems to me that that is one of the highest

privileges God could give to man. Man is constantly confronted with problems, often problems of sickness or finances to which there are no human answers, to which no human being can possibly give an answer of himself. Yet there never is an unsolvable problem with God; there is always the privilege of going to Infinite Wisdom when all other wisdom fails. We have the privilege of going in prayer and meditation to Him who knows all and never fails.

Is it not wonderful to have a new door through which we can go if life loses its charm—to a new set of joys, a new set of happinesses, thrills, beauties and glories? Jesus was not particularly enamored with the physical joys of life, but he said: "My joy I give unto you that your joy might be full." He had found the source of inestimable and inextinguishable joy—and that privilege is ours.

I wonder if you have been troubled to know what you were going to do throughout

eternity? There are increasing joys, marvelous delights that God has prepared for those who open the door of his Truth.

To those who have been given the vision of the Truth death has no terror. We have no fear of the future when the light of Truth shines in our hearts, for we see that change which men call death as simply an opening into another room in our experience. It is the beginning of the most marvelous adventure that the soul of man has ever entered upon. Sometimes when our loved ones pass on, life without them does not seem possible, but in the consciousness of the Truth there is a closeness about those who have gone and those who are here, that is one of the finest privileges of God's Truth. Death has lost all of its terror to him who truly knows the Truth. Do you not see what Truth does? It puts joy in the place of sorrow. It puts smiles in the place of tears. It comes to us not only for ourselves but for our loved ones.

The Truth soul walks through this life,

not only in possession of health and supply and wisdom, but unafraid. What a privilege it is to walk through life, not only well but unafraid of sickness; not only prosperous but unafraid of lack; not only successful but unafraid of failure; not only living but unafraid of death.

Another privilege of the Truth is that we become really partners with God. We see his enterprise, we see what he is trying to do. We realize that he cannot do it alone, that he must have man as a partner. We too become creators of a universe of our own, a universe that he has already perfected in his own mind and consciousness. We see what to the world-mind is unseeable because we see the purpose and plans and laws of God.

The Truth soul also sees the meaning of life itself—sees the glory of living. Let us not be so engrossed with our own problems and our own little interests that we fail to see the grand program of God. Let us enter into all of the supreme privileges

of the Truth by becoming conscious partners with God and with Jesus Christ.

Heavenly Father, we thank thee that thou art determined that we shall become perfect in consciousness, that thou art forever pushing us on to our heavenly good. Help us to lay firmer hand on the life immortal. In His name, Amen.

STANDING AT THE PORTAL

MUCH of the so-called scientific thought of our age is based upon the belief that man is a mechanism, and that he is created, acted upon and brought into his present condition by exterior forces. In this vision of man everything sacred and moral in humanity is eliminated.

When this conception of man as a mechanical thing—here for a moment as a bubble upon the surface of the ocean, or a machine that works by exterior causation—is being held as the predominant thought in our scientific world, and is being taught in our great universities, is it any wonder that the world is going in its present direction and that the moral life of man is being shattered?

Men who struggle against exterior forces and see the outside of things as though they were the inside, have a false key to life.

Material scientists are blinded by the appearance of things—they have no key to life. It would seem that their experiences would prove such concepts to be false, but we find men are prone to separate their mental deductions born of outward experiences from their inner experiences.

Would you not think that scientists with their knowledge would realize that there was something that could not be included in an automaton and that no mechanical theory of life could circumscribe?

The Truth concept of life is as far from the materialistic concept as the east is from the west. The Truth sees man, not as a mechanism in a world whose *modus operandi* is in materialistic evolution, but as the veritable image of that God who is the Cause of causes, the Source of sources, that being who is the all in all of this universe.

It sees man as the replica of God, possessing all of the qualities, powers, and characteristics of this all-wise, all-powerful,

all-loving being, who has brought all that there is into existence. Truth sees man as all that this God is, with but one difference —that this all-wise one knows his all-wisdom; this all-powerful one knows his all-power; this all-good one knows his all-goodness; but man only attains a knowledge of his goodness, wisdom, love, capacity and divine power through what we call the cosmic process.

It is the purpose of all the experience of man to unfold to him those divine capacities and powers which are inherent in him as a child of that God who is all in all.

Mankind has looked for the secret of being, but he has failed to look in the one place where the master of all wisdom said it was to be found—within man. Man does not fully realize his divinity but has been made aware of it by flashes which have come in times of great joy, pain or victory; but usually it has been very largely hidden.

God created man in his own image, with all of his capacities and powers, but gave

to him the task of discovering his own divinity and unfolding, releasing and utilizing those capacities and powers. Man's possibilities for unfoldment are infinite, because he is a child of God and joint heir with Jesus Christ.

God gives his very nature to man; God yields to him all of his substance and gives to him the privilege of drawing upon that substance to the degree that he is conscious of his ability to draw upon it and use it. What a privilege is ours to proclaim man's divinity and keep the lantern of Truth shining on the pathway of man!

The Truth soul has a visualization of the way God is working out his plan, and while it may not conform in all details to that plan, it does help him to see his part in this great cosmic enterprise. I see man standing at the gate of the temple of his life at which thousands of thoughts ask for permission to enter. In the final analysis the only thing that can come to that gate is thought, for this whole universe is thought.

Every flower is a thought; every experience is a thought; every appearance is a thought. Man is an idea of God and God acts through ideas, and so while things come to us in the form of objects, in reality they are but thoughts.

The mind stands at the portal of the temple of man's being, and myriad thoughts come to this door and knock for admission. We open the door or not as the thoughts appeal to us. If we like them or if they have seeming validity, we admit them. We have learned in Truth that whatever thoughts enter that portal are the determining factors in our lives. They determine our health or sickness, prosperity or adversity, harmony or inharmony; in fact everything about our lives. I do not believe it is possible for any condition to exist in the body of man that is not induced by the thoughts resident in his mind.

The thoughts that come to man are of two kinds: those brought forth by the appearance of things, and those brought forth

by the reality of being. Of the myriad thoughts which present themselves for admission many seem equally true, and we probably accept them on the basis of their appearance; but we must learn to determine their admissibility by something else than their appearance. Religion and morality have put their taboo on some of the thoughts that come to the soul of man, such as dishonesty, anger and hate, but they should also taboo thoughts of sickness, pain, sorrow and regret.

Mankind has not had an acid test by which he could know whether or not a thought should be admitted into that temple; but now we have a criterion which is, "Is it good?" A thought comes knocking at your door—if it is one of sorrow, sadness or anything not of the nature of God-thinking—if it will not meet the test "Is it good?"—it should not be admitted. If it meets the test, the mind should bid it enter. The Truth soul knows that it should not admit any thought that will not meet the test be-

cause it knows the dire effects of its admission.

We know the effect in sickness, loss and discord when thoughts that should be excluded are admitted into that temple. We are careful in our social life not to admit anyone who will make a disturbance or create inharmony, and we should be just as careful not to admit thoughts that will bring disease and sadness.

In Truth we know that any thought that will not stand the test "Is it good?" if admitted will create discord. We also know that the very purpose, of existence is to train the mind to stand guard at the portal, to distinguish between that which should be admitted and that which should not. We are to learn to know the difference between thoughts that are of God and those that are not, and when we know that, we will know everything that it is necessary to know.

We know the effect of good thoughts: When they come into our lives they bring something that builds strong, well bodies,

that makes happy hearts, that builds happy homes, and creates peace and harmony. The world has not had a test heretofore; it has had no means of distinguishing between what should be excluded and what should be admitted, except in moral matters.

When a thought or circumstance comes to you, apply this acid test, and if it is not good, close the door of your mind to it and keep it out. Do not admit it and then try to work it out. Do not negotiate with it or make any agreement that would allow it to enter your house.

The soul of man stands at this portal. Nothing ever comes to that door but thoughts—good or bad—whether disguised as things or circumstances.

We have found a means of discriminating, a way of making a right distinction between them, and that is by the acid test of Truth. If it is good we will admit it; if not, the door is closed to it absolutely and finally.

Then in this home of ours, in the temple

of the soul, these thoughts which we have so carefully selected, will build for us a body, a set of circumstances, a life, that God planned for us from the beginning.

God stands at the door of every man's heart—not God as a person alone, but God as experience, as wisdom, as beauty, as genius, and every thing that God represents in the world. God stands at the door and knocks and waits for us to let him in. If we open the door, we have the promise that he will come in and sup with us. Let us not crowd him out with the negative thoughts of the world, let us make him the worthy and only guest.

Father God, help us to open the door that this infinite wisdom, infinite beauty, infinite wonder of nature and being, may come in and be our eternal guest. We ask it in the spirit of Jesus Christ. Amen.

THE LAW OF ATTAINMENT

WHEN I became a student of science, I found that science was not only a fairyland, a land of beauty and wonder, of marvels and miracles, but also a world of law and order—infinitely fine law and marvelous order. When I became a student of Truth, I wanted to write a book on the subject of the fairyland of Truth, for I witnessed so many healings and other demonstrations that I was almost lead to believe that I had indeed entered into a fairyland—a land where the spoken word performed miracles beyond any apparent relationship between the word and the thing itself. I saw many people healed by the power of prayer. I saw a woman who reported that she had just come from her doctor, who had told her that she had a cancer and must have an operation immediately if she were to live even a year—and

that year one of agony. Prayer was offered for that woman, and shortly after that she told me that her soul was flooded with the realization that she was healed—and she was gloriously healed.

I saw drunkards transformed. There was a man whose life was everything that a man's life should not be, and at the request of his wife prayer was offered and he was completely changed. I saw so many things of that kind in my early ministry of the Truth that I was legitimately inspired. It seemed that I had come into a fairyland of Truth—a land in which the waving of the wand of our childhood imagination was supplanted by the invoking of the Spirit before the altar of God—and then wonders and so-called miracles took place.

Many people have witnessed these marvels and wonders and then, after a time, something has seemed to change—the miracles did not seem to occur any more, the fairy wand seemed to have lost its power—and they have wondered why. More than

one person has told me of the wonderful things which they have done, and then said: "I have lost my power; it has gone from me. What is wrong?" Many have passed through that experience, and I think that experience has a purpose.

We are compelled in science to abandon the fairy wand, as a fairy wand, and take up the serious study of the laws underlying the manifestations in the scientific world. This is a world for the mature mind, and is established for the purpose of inciting in mature minds their highest thought, and calling out their best faculties for demonstration.

We have come thus far—we have learned that there is a law underlying every phenomenon, that there is a law invoked in every seeming necromantic cure—and we have sought and have found that law. Jesus gave it to us; scientists know it; and Emerson tells us there is no other. He tells us that by no other law than the law of cause and effect can the horoscope of the ages be

read, and that a man who starts out with any other concept than the law of cause and effect to guide him through the life that now is and the life that is to come, is devoid of the one thing by which explanation is obtained and power is satisfactorily used. This, then, is the law of the universe—cause and effect.

We are brought face to face with the fact that while God is love, he is also justice, and if any person who comes into the Truth thinks that he has found an easy way out of the difficulties of life, and a necromantic way of solving his problems, he is certain to have a rude awakening. The law of life is: "As ye sow, so shall ye reap."

We are not trying to show people some easy way to become rich, or to be healed; we are facing the issue of life itself; and this is the issue of life, that God could not have created or maintained a world on any other basis than the law of giving and receiving—of cause and effect.

Strong men have avoided this thing which

we call Truth; they have evaded prayer; and I have a profound respect for them, understanding the way it has been presented many times to them. A self-respecting man feels that he cannot in respect to his own integrity try any short cuts; he cannot plead for something which he ought to earn; for to get what he wants by prayer would seem like taking something which he did not deserve.

Prayer has been looked upon as pleading with God to do something or give something —that is the way the Christian religion has presented it. Prayer to the sort of a god who could be coaxed into giving, is something that offends the soul of a strong man. He does not want to ask favors of God, or ask God to do something for him which he should be able to do for himself. Such a man believes in himself, and anything that takes him from that foundational thing, from faith in himself, is vicious.

We, as Truth students, recognize and delight in the law of cause and effect. We

recognize that law and gladly accept its ruling. A self-respecting man could ask nothing more of God than that. God compensates us for the service we render him—service of right thinking and acting. We have abandoned the idea that we can go to God and pray for help and then go away, with no obligation on our part—just as we used to go to a physician, get his medicine and go on our way, without further responsibility.

The Truth student who is awake to the great law realizes that he cannot go to God for healing in the sense of just getting something; that is, something added from the outside. If we go to a gymnasium, we must work there, and perhaps have lame muscles for a while. No one else can do our exercises for us, if we are to reap the results; neither can a practitioner do all of our praying for us if we are to be permanently healed.

Prayer is an instrument toward right seeing, but we must follow out what we see.

We have a right to health only when we fulfil the conditions of health, and those conditions are that we live the life of freedom from anxiety and fear, the life that knows no envy, no resentment, but is centered in God. Those are the conditions that are placed upon us if we are to have the health of God. God has prepared a way of life, and no man can avoid it; he may seem to have found some other way, but eventually he is compelled to follow it. Prayer is the medium of exchange between the soul and God.

We do not kneel and pray to God to give us health, nor do we stand before him and mumble words of affirmation; but prayer to us is putting ourselves into the consciousness in which we may learn from the God within how to attain desired conditions.

The great thought is beginning to dawn upon us that God's purpose is not to do things for man, but to do things through man, and in man. It is the law of God to do all of his works through man. This is the

fundamental purpose of God in his universe; we have in this struck the secret of the ages, of which one can as yet see but the dim outline.

We see that the purpose of this cosmic process is the training of man in self discipline; the education of man as to his own divinity. God left man free to do either right or wrong—and that is why we have what we call evil in the world. We see that God had a wonderful plan which was to bring out of man, through man's freedom, and through the exercise of man's divinity, the qualities of his divinity. We say that if God had arbitrarily made man good there could be no virtue on the part of man; and therefore the purpose of God in the cosmic plan is to bring out a Christ-man by his own volition, by the exercise of his own qualities and inherent powers.

We express God to the degree that we enter into his very self. A sick soul cannot have a healthy body. We must heal the sick souls and then the bodies will be

healthy. The genius of the Truth is to take men to that place in God where sickness is an alien, where it has no claim and no part; that is to say, to attain to that consciousness and that estate of the soul which naturally expresses itself in the things we want.

Emerson has told us that the simplest person who in his integrity worships God, becomes God. To some people it may seem sacrilegious to say that we may become God; but it will dawn upon us some day that there is nothing but God and that he is expressing himself through the soul of man. That is the only channel he has and you and I are as much of God as we have allowed him to express himself through us. We have no claim on the good of God outside the claim that inheres in the fact that we have come voluntarily and by the action of our own wills into the nature which expresses itself in this benign manner.

This then is the law of attainment. I will never ask from man or God anything that does not inhere in the state of life which I

have truly attained. I will not ask wealth or health from an exterior source, either from God or man. I am going to have that character of life, that character of soul, that expresses itself in the life which I desire. Let us say, "I am not seeking health, I am not seeking wealth, place or power. I am seeking God-likeness in my life." If God-likeness does not express itself in wealth and health I do not want them. But thank God, they do inhere in God-likeness.

In the life of Jesus the Christ we have the perfect exemplification of that Truth—a God character, a God soul and a God-like power. He had a most magnificent body, glowing with life and health, and he had supremacy over all things in the world because he inhabited that place in the Father's temple where power inheres. We do not bow in prayer to God to bestow upon us health, but our souls enter into the chamber of imagery, the temple of God's eternal law and order, and seek to learn more of his law and more of his order and thus gain our health.

We are created in the image of God. We are that image now but most of the time we are not aware of it. We dwell in certain small rooms of that image-mansion but there are larger and larger rooms in the Father's dwelling and every room has some new glory, some new quality, some new beauty. Jesus said: "In my Father's house are many mansions." In this dwelling of God which we are, there are many mansions, and we have today all of the health, wealth and good of every kind to which we are entitled by our residence in the room unto which we have come.

Father, let us not ask anything of thee which we are not worthy to receive, but give every ounce of our strength to be worthy of the highest gift thou hast and then shall we climb on stepping stones of our dead selves into that holy temple where thou art all.

THE KEYS OF THE KINGDOM

"NOT by force but by finding the key," was a small but very dynamic phrase which I came across recently. My mind immediately started on a pilgrimage. I saw the world endeavoring to get results through force. I saw the picture of men battering themselves against stone walls or against iron doors which, if they but had the key, would open easily, but against which, not having the key, they broke themselves. I wonder if a Truth soul could read such a phrase and not have a marvelous picture presented to him and one which he would long to present to the world. Not by force—not by might—but by finding the key; that is the secret of attainment.

Alexander Pope, who had a most remarkable Truth vision, gave to the world his splendid book, *Essay on Man* in

which he says: "Hope springs eternal in the human breast, man never is, but always to be blest." Man never is satisfied where he is. No one can account for evolution without recognizing the urge of life—an urge in living things to move on, to go out and conquer new territory and have new experiences. This urge has kept the world moving in spite of everything; has resulted in all of the expressions of form in body and in art; and has given to man all that he has of material, spiritual, mental and artistic attainments.

There is something in the nature of life itself that compels it to move on. There is the great guardian of the universe saying: "Move on! move on! move on!" The sorrow of the world, to a large degree, lies in the failure of man to obey that command. He has moved on, and although it has been a stumbling on, it has been a movement forward.

Today men are trying to take meas-

urements—as they measure the tide by a stick on which is registered feet and inches—to see whether man has truly advanced. The reason for their doubt is, that it has been a stumbling on instead of a deliberate moving on. Yet in stumbling on, man has stumbled onto some wonderful things as well as some terrifying things.

The world today is a strange mixture of the highest and the lowest, of the ideal and the unthinkable. We see in some men a moving on in one department of their nature to a degree that almost puts them on a par with the gods, and in another place in their being a retrogression at which we shudder when we think about it. Practically the whole human race has moved on in a stumbling way to many inventions and discoveries, and also to most awful manifestations in body, mind and soul, and the reason for this stumbling lies in the fact that man has never found the key to life—has

never found the law which controls it—has not found the principle which underlies it.

In an address at Yale University, Professor Milliken said that science has not found the principle of this universe. Of course, he spoke from a scientific standpoint; but we know that man never will find a material key to this universe, because it is not a material universe and therefore has no material key. He will not find in pure science the principle that makes rational and understandable all of the physical phenomena of this universe.

Man has not found the key of life; he does not know what its fundamental is. In no department of being has he found the answer for he has not found the key, the unifying principle of existence itself.

Once in human history there came a man who had found the key. That one man obviously is Jesus Christ. He had found the key, and said to one of his disciples: "thou art Peter and upon this

rock I will build my church; . . . and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Later the church misunderstood this to mean that Jesus founded his church upon Peter, and Peter passed the keys on, and when they reached the first pope he bequeathed them to the next pope and so on to this day. That is the way the world-consciousness often misinterprets fine spiritual things.

Jesus had found the key of life. No man can read his story without realizing that there was a man who knew where he was going and why he was going. He was not like the rest of the world who do not know where or why, and are therefore staggering desperately. No one would ever think of describing the life of Jesus as one controlled by circumstances, for he directed all circumstances.

He held the key of life; therefore he could say, "I give unto thee the keys of the kingdom of heaven."

I wish my mind were of the artistically imaginative kind that could picture what the world would be today if humanity had accepted the teaching of Jesus.

When men accepted Jesus they took it for granted that he had the key of a heaven hereafter. The basis of practically all orthodox Christianity is that the key Jesus had in his hand and which he offered to Peter and to all the world was the key that would unlock a heaven hereafter. The basis of orthodox Christianity from the beginning has largely been that Jesus offered a post-mortem key. It has been believed that he gave a key that could be used only after death. But Jesus had no such thought.

Jesus rarely mentioned "another life," as it is usually called. There are but few references in all of the words of Jesus Christ to a condition on the other

side of the grave. Jesus had that attitude toward life, that understanding of life itself, that made eternal life absolutely consequential. He saw life to be something to which a stoppage was absolutely unthinkable. Jesus saw life to be God, and God is eternal. He did not talk about this life and the next life, nor did he simply take it for granted that there was a next life, but he was aware of *Life* and therefore knew that life was everlasting. Jesus came to reveal the key to this life which he had found —to this life which now is and evermore shall be. The key to any department of life is the key to every department of life; it is the master key; not a key that opens one door and fails to open another, but a key that opens every door that life shall present to the soul of man.

I stand in very great respect before the memory of that woman who named her revelation "Christian Science" — Christian knowing—and she called it the "Key

to the Scriptures." Truth is truly Christian science and it is the key not only to the scriptures but to all manifestations of life.

Truth is the key to life, to every element of life. No man can know what life is until he sees it in the light of Truth. It becomes an entirely different thing from that which he saw it to be before. In this light life in plant, in animal, in man, is all one life—infinitely wonderful, infinitely divine.

It is only in the light of Truth that life has a meaning in itself. We have no key to what we usually call life, which is the expression of man in this cosmos, until the Truth breaks upon the soul, and then the soul has a key; the soul sees the origin; the soul sees the pathway; it sees the laws that underlie life and through which life operates. In its light it is no longer unsolvable or unthinkable; it explains itself to the soul.

I do not believe we have found the

real key until life becomes understandable, until we see its very nature, its very purpose, the kind of thing it is, and the law by which it operates. That is a great function of the Truth. This same key—for there is just one—unlocks the different doors of life. That is how we know that we have found the key.

I do not know but what it is true that healing is the crucial thing about Truth, not the most vital, but, as far as experience is concerned, it is the crucial thing. A man cannot know that God will do anything if he does not know that God will heal.

In the scripture we read of how Jesus went into the synagogue and seeing a paralyzed man spoke to him and healed him, and we are told the people were shocked and drove Jesus out of the synagogue because he healed the man on the Sabbath day. If there is an holy place and a day, that ought to be the place and the day for healing people.

This great key is the key to all of life. It is the explanation to the soul of its purpose, meaning and goal. Truth says, "I am the master key; I open all doors; no man can close a door that I will not open." That is why Jesus came to the world. He held the key in his hand and he wanted the rest of the world to have it. I cannot understand the world, a world in sickness, with thousands, yes, with millions crying in pain, which will not look toward the man who holds the key to the healing of their bodies.

What kind of a world is it in which we find ourselves where men would rather die than turn to God? I comprehend the cry of the prophet of old, "For why will ye die oh House of Israel?"—Why do you die when the life of God is here in infinite measure for you to take, if you will but receive it?

The Truth is the key to health. The world believes that the problem of health will be solved by the microscope, the test

tube and by material remedies. Humanity would become extinct if there were no other hope than materia medica. But there is another, and that is Truth itself.

An interesting article by Dr. George Draper says that in the past, doctors treated the disease without getting a view of the man back of that disease. Every diseased person is as though surrounded with clouds—the clouds are the disease, and the doctors are treating the clouds, and not the man behind them. These clouds are earth-born in the consciousness of man, and because of this, they can be healed by man's consciousness.

The Truth is not only the key to the door of health, but the key to the door of prosperity. The world believes, in spite of two thousand years of supposedly Christian teaching, that we are going to build a world of health and prosperity by discoveries and inventions and by the

genius of man. We are endeavoring to do it, but it is just another story of the Tower of Babel. That is not a legend entirely; it is a wonderful revealing of man trying to get into heaven on a tower of material things.

The key to prosperity and life's happiness is the Truth and there is no other key; it is the ultimate key. I pray that the world shall learn this now, so that there may not be a repetition of the history of Greece, Rome, Babylon and Egypt and every other place where civilization reached a high plane.

Truth is the key to a world peace. Men want peace and they believe it can be obtained by preparation for war. We can understand their attitude of mind, standing as they do in a world of sense-conscious thought; but wars are not begotten of things, but are bred in the thought of man. Wars are started in prejudice, in hate, in fear, in a sense of competition and superiority. Thus is

bred that venom which eventuates in war; and peace will never come to this earth either by preparation for war, by disarmament, or by world courts. It can be found only in the inner chamber of Truth.

When Truth is known, war will be unthinkable. The Truth heart can know no such thing as war—two parts of God fighting each other.

The world is struggling today against vice and crime, for civilization is threatened by them. More laws are being made continually to curb them; but that is not the solution. You may change the form in which vice and crime will express themselves; but you will never change the conditions, except as the Truth of God comes into the soul of man.

The mystic power of God is always operative, always working, always waiting to be recognized; it is able to take the so-called "lost" denizen of the slums and crown him with glory.

The Truth is the key to the problem of personal peace. Perhaps that is what everybody is seeking. Men want undisturbed conditions in their lives and so they endeavor to surround themselves with material success, with wealth, with the influence of others, so that they may be sure that when they get old they will not be left to the mercies of the world, and they will have a "friend at court." Nobody finds peace in that way. There is but one way to peace, and that is to discover one's own divine nature as a child of God, in whom eternal peace abides. The key to righteousness, to glory, to joy, and to peace is the recognition of one's self as a part and portion of God himself. In this consciousness none of life's troubles can come near us, no adversary touch us. One stands like a mighty rock unshaken by the tumultuous ocean. These things are promised to us by the Christ when we have found the key.

Jesus came and offered to the world the keys of the Kingdom of Heaven. The world says, "What was it he had—some formula, some artificial thing?" Pilate said to him, "What is Truth?" I can see Pilate turning away without waiting for an answer. That is the way the world does; it turns away, not waiting—but Jesus gave an answer. He said, "The Kingdom of Heaven is at hand." Have you ever delved into the meaning of that phrase? The Kingdom of infinite good is everywhere present even where you thought disease to be. It is wrong belief that sees anything anywhere beside God.

The Truth is so wondrous and so simple that a little child can embrace it and make it its own; it takes no university education; it takes no high degree of civilization; but simply the understanding heart, which is the finest and most costly thing in the divine economy.

The Kingdom of God is at hand—wonderful news to the one who is ill, to

know that where sickness seemed to be the Kingdom of Heaven is! Wondrous news to the man harassed by life's accumulated burdens, to tell him where he thought troublesome confusion was, the peace of God, the Kingdom of God is present!

Mankind is battling with problems and is seeking to solve them by means and devices of the world. Sometimes they seem to solve them, but they do not truly —they only postpone them. That is what we are doing—we are postponing them instead of solving them. There is but one way of solving any problem, and that is with the key of Truth.

Truth is the key to the solution of *every* problem. Jesus came and offered this key to the world two thousand years ago and the world seemed to grasp it for a time. There never has been such a disturbance in the mental world as there was following the crucifixion of Jesus Christ. Gibbon tells us in his *Decline and*

Fall of the Roman Empire that the people who followed Jesus, for two or three hundred years repeated all of his wonder works, even to the raising of the dead. That was the dynamic that was manifested in the followers of Jesus Christ until the church lost the vision of the healing power of Truth. The church lost the key and we have had seventeen hundred years of sorrow, sickness, poverty, pain and war upon the earth because of it.

We have found the key again—it has been placed in our hands. It is the key for each individual and we give it to the world. Truth overcomes war, sickness, sin and suffering, and heals all inharmony.

To you and to me is given the privilege of having it for our own and offering it again to the world.

Father, God, reveal to us the worth of this key. May we abandon all to find it and then consecrate every effort to use it to set the whole race free. Amen.

THE CONQUEST OF ENVIRONMENT

Better is he that ruleth his spirit than he that taketh a city.—*Prov.* 16:32.

Not by might nor by power, but by my spirit, saith the Lord of hosts.—*Zech.* 4:6.

EMERSON tells us that every institution is but the lengthened shadow of some great man.

Each period in human history differs from other periods and each period is the resultant of some influencing or controlling idea. One could read the history of humanity on that basis.

Historians will some day write history around ideas that control and direct the thoughts and activities and through them the institutions of men. Almost unconsciously there has come a great idea to our age—the idea of democracy—which gave birth to America as well as modern England, France and Russia.

Another idea has now obsessed the mind

of the world and that is a purpose to conquer man's environment. Perhaps you have not thought of it in that way, but read the words of scientists, inventors and discoverers and see if you do not see in them, both an outward and inward expression of that determination to conquer the environment of man, to make man supreme ruler both in power and in knowledge in the world in which he lives. It is true that in all times this purpose has been the motive power of evolution; yet never in human history, I am sure, has that desire been so controlling as it is today.

Scientists now recognize a new factor which enters into the action of evolution—the factor of curiosity. Plants and animals have curiosity and want to know what is going on in the pasture just outside of the one in which they are. This desire to go into new territory and conquer new places and things has been a potent factor in the evolution of all life. The desire to conquer and become master in the realm of life is not new—it has always been.

I think all scientists are agreed on the fact that the first forms of life were of an aquatic nature, but although life began in water it did not stay there for both plants and animals began to crawl out. Fish have been found which climb out of the water and up into trees. Life moved out on land and then started, as far as vertebrates are concerned, to take on its first form of air conquest in the shape of feathers.

After some animals and plants had been out of the water until they had almost forgotten they had ever lived in it, the reverse process started in and land and air animals went back into the water. The whale was originally a land animal. And there are birds such as the kingfisher and others that live in the air and yet can dive into the water and capture fish.

This urge to conquer new territory and come into new adventure is the basis of evolution. It has expressed itself in man. Nearly all people have a desire for conquest. It reached its climax in Rome and Egypt

and Babylon under such leaders as Alexander, of whom it is said he wept because there were no more worlds to conquer. We know his grief was due to dense ignorance. His only understanding of conquest was with the sword; he had not thought of the depths of the earth which men today are determined to conquer.

Engineers are seriously considering boring down in the earth five miles to obtain heat. There is enough heat there to do much of the important work of the world. They already use the heat of the earth as it comes out in geysers.

Alexander had no thought of this conquest, or the conquest of the air such as today is obsessing the restless soul of man, which will not be satisfied until the air yields its dominion. He had no thought of the conquest of water by submarines and such wonderful steamers as this age has developed. He had no thought of the conquest of the atom, of which he knew nothing, and which is now engaging the attention

of the greatest mathematicians and chemists the world has known.

Alexander had no idea of conquest in knowledge of the heavenly bodies. Today there is a serious determination on the part of the scientific mind to overcome the space between the earth and the moon.

Alexander had no thought of conquering climate; yet today scientists are determined that man shall no longer have to submit to rain or drought; they believe that he can have the kind of weather he wants. Alexander had no desire to conquer hurricanes and other cataclysms of nature. Science is not satisfied to have hurricanes come and destroy cities and people, but is determined that these things shall cease and man shall be victor over them, and have all the benefits of storms without their destructive elements.

Alexander had no idea of conquering distance as we have conquered it today. Judge Gary put his hand over a little globe in New York and the heat of his hand set in motion

electrical currents that started the steel works at Gary, Indiana. Alexander had no idea of conquering space as it has been done in the present age. Today a person speaking in London can be heard in America. He had no thought of conquering the invisible; that is, making things visible that are invisible, so that we can see a man who speaks in London as well as hear his voice.

The scientist has transformed the invisible rays penetrating darkness into visible rays enabling a man to see in the dark. Alexander had no idea of the conquest of disease, although disease was not so serious a menace then as now.

Scientists are determined, from the standpoint of science alone, to make a conquest of disease. They recognize that disease is abnormal and that there must be some way in the nature of man for its conquest.

Certainly Alexander never thought of such a thing as the conquest of death, but men today propose a perfect conquest, that is, from a scientific standpoint, of even this last enemy.

For a long time occultists have believed that everything that has taken place in all the past is written on what they call Akashic Records, and whenever we become advanced enough we will be able to read them. Men will not permit any limits of time nor submit to the limitations of space or of the invisible or inaudible.

If you read *The Electron,* a book on the atom by Professor Milliken, and another called *The A.B.C. of Atoms,* by Bertrand Russell, you will come into a reverence for the surprising ability of man to penetrate into the secrets of the infinitely small. Man is not content to let the atom have a secret that it shall not reveal.

Science says that it is going to know the nature of matter—what matter is—what energy is, for these two are now known to be one. No modern scientist distinguishes between matter and energy. Science today recognizes two new elements of matter—space and time. Anyone who would have said a few years ago that time or energy was

an element of matter would have been thought insane and yet it is the deduction from all we know and it is an essential of the Einstein theory.

A marvelous discovery has been made about that which we call light. It has not been decided what it is but it has been found that it is invoked by the moving in toward the proton of the electrons. Every time the electron moves out of its sphere and goes into a smaller sphere there is an amount of energy released that sends light over millions of miles. That is the origin of light as now conceived. There are religionists who are disturbed by every new fact that scientists uncover, but to me it is like news from my Heavenly Father.

Awe has been inspired in my soul as I have had uncovered for me by scientists the secrets of the atom. I marvel as I contemplate the forewisdom of God that had to be displayed before a world could be started. A veritable astronomy of laws and forces is found in this primal stuff. I love this

determined purpose on the part of man to refuse to be fenced in by any control or power of time, space, energy or matter. Man feels that there is absolutely nothing he cannot do, there is nothing to restrain him—he is bound to conquer, to win. If there is a secret regarding circumstances or environment, or things, it is only because of man's ignorance. Man knows today that his way to victory is through attainment of knowledge.

Alexander did not think of these things of which I have written, nor does modern man realize that his realm of victory and of adventure is not confined to the realm of the visible and tangible. He has not recognized the largest realm there is, which is infinitely larger than any realm he has attempted to overcome.

Man has attempted the conquest of environment from the standpoint that inheres in his ignorance of the larger field of attainment. He has not known of this field and so the breaking down of his barriers

and the control of his environment have been approached in the wrong way, and he is now finding it out.

Men believe that power and knowledge are the most important things in life. There are scientists pursuing scientific secrets for utilitarian purposes—for gain for themselves or for their governments—but the follower of pure science rebels at that; he seeks knowledge for its own sake.

Inventions which are very valuable also bring untold suffering and sorrow, but man brushes these aside for a while and not until later does he take them into consideration. For instance, when machines are invented that take away the necessity of using the muscles, the body breaks down due to lack of exercise. Man will shut his eyes to that condition for a long time because it is so pleasant to have elevators and automobiles, and the financial returns are so immense. Man's body is made to use. Is it an asset or liability when an invention takes away the necessity of using his body? Man has

lost his health and largely his happiness through his advances.

Many of the efforts of man to conquer his environment have resulted in his environment conquering him. He conquers environment in visible places that seem to be of the utmost importance to him, but his environment conquers him in a more vital place.

Only the prophets and seers seem to have realized that environment is not a thing by itself. Environment is the result of the thought. Plato, Aristotle, and Shakespeare saw it, and Emerson tells us that our world is but a slow effect of our souls; our environments are but the creations of our thoughts. Man has not known that and he has endeavored to conquer his creations without conquering himself.

Man has believed his environment to have existed as a separate entity, instead of being created by himself. Throughout history he has always endeavored to correct the thing in the without, whereas the difficulty

lay in the within. He has failed to realize that there is a greater realm than the realm of the material world. He has not realized the lure of adventure in the spiritual or mental world as he has the adventures in the material world.

The "impossible" in a thousand directions has lured man mightily. You could almost count the number of men in human history who have seen that the greatest field of adventure is in the soul—in man's own nature.

Man has believed that adventure was in the outer and has not recognized the necessity of adjusting his inner life in order to conquer the outer. Lindbergh was nicknamed "Lucky," but they who have studied his work say that his preparation both of himself and his machine was something phenomenal.

Man has not realized that it is the preparation of himself and the adventure in the inner that give him power and control in the outer. It is a wonderful thing to conquer the Atlantic but it is more wonderful

to conquer the realm of the within. There are countless wonders and beauties in the sky of the soul to one of the wonders and miracles in the sky of the heavens.

I am glad to know the secrets of the outer world, but I am more glad to know the powers and mysteries of my own soul. I did not know what joy was until I started to find the capacities of my soul; then I entered into life. The soul of man is an infinite thing and it is the place of eternal growth and development.

Today the medical world seeks with an honest determination to heal the sick. A vast number of the medical profession would be glad to go out of business if the human race would get well. They have a determination to end sickness. I believe they are honest, but they seek to heal the body and do not catch the vision that the body is a reflection or outward expression of the soul within. They do not know that these diseases are caused by thoughts that are inharmonious. Scientists have demon-

strated that every time a person thinks an angry thought he creates a poison which affects every gland and organ in his body. But mankind as a whole does not know that. Men do not realize that their bodies are shaped and moulded by their minds. When our minds are in conformity with ideals of this universe, which are the ideals of God, our bodies will take on the divine perfection.

When circumstances are not right it indicates that there is something the matter with our thinking.

People dislike one town, they dislike certain people they know and they move to another home or city, yet, taking themselves with all of their ideas with them they create a new set of circumstances that are analogous to those they left.

Ages ago men saw the need of subduing their own natures by controlling the appetites and passions, but it is only recently that any large number of men have seen that the way of conquest of the without is

through the conquest of the soul. They have tried to conquer the without before conquering the soul. It is the bringing of every thought of the mind into subjection to Christ, as the Bible puts it, that results in victory. When circumstances seem against us, it means that a readjustment of thought is necessary.

Almost everyone tries to adjust the circumstances from the without, and it takes high vision to know that when circumstances are wrong there is something wrong in one's spirit.

There is no higher determination than to refuse absolutely to deal with circumstances but to deal only with the soul.

Scientists of the world have made no discovery comparable to that which Jesus made, that the Kingdom of God is within, that everything in the outward is the resultant of our state of consciousness, and any adjustment of the outward life must be preceded by an adjustment of the soul itself.

All other discoveries sink into insignificance before this.

We see a world struggling with circumstances. It wants health, prosperity, peace, more life, good government, but does not know the way of their attainment. Every other way has been tried except the way of an adjustment of the inner life of man. Here is a world in sorrow and suffering, endeavoring to find a control over circumstances and over environment and does not know that God has put it all in man's own hands.

How fortunate are those who know it and what a privilege God has placed in their hands to impart this wondrous knowledge to the world—the world struggling with failure. This is our message to the world, this is our gift to the world.

Father, we truly perceive that our authority lies within ourselves and when we properly exercise it there, all of the outward conditions of our lives will be perfect. We thank thee for the vision—In His name Amen.

THE CURE FOR THE DIFFICULTIES OF THE TRUTH LIFE

> Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. —*II Peter* 3:18.

EMERSON tells us that the hardest thing in the world to do is to think, but another thing that is very difficult is to face facts. The difference between successful and unsuccessful men is the difference in their ability to do this. We seldom realize how we evade issues and side-step combinations of circumstances. It is one of the most difficult and daring things to face fairly and squarely the facts of life. Let us now face some of the facts!

Even after one has taken up his journey on the Truth path, all things do not go smoothly with him. Even after we have committed ourselves to Truth, our life is not a pathway of roses. The places of dis-

cord and inharmony, the places of apparent failure to demonstrate the Truth are not single, isolated, sporadic cases, but if we should put them all together they would make a formidable array.

When one first enters upon the Truth way, marvels often occur; seeming miracles take place. But every one of us must recognize that after a while failures are registered and life slides back, not entirely, but to a certain degree, into the old form. He is not an honest man who will not recognize this fact, which is almost universal.

Many Truth people live in a memory of those first days of their Truth life instead of continuing their glory and wonder. When disappointments have come frequently and failures have registered, and we have slipped back into something of the old way of life, the old way of living, then we begin to look for alibis, and we say to ourselves: "Well, after all, the biggest thing in the world is not wealth; there is some-

thing better than wealth"; or "Health is not everything. There are a great many things more desirable than health. There is spiritual grace, spiritual knowledge."

This is one of the facts that I am asking you to face with me, this situation which is so universal. It does no good to evade it, to cover it up with smooth and glittering phrases.

We must see in the first place that Truth is something more than a method of procedure to accomplish life's purposes. Truth as a life program, as a life principle, is a tremendously great thing, but simply as a recipe to use for all physical requirements is not the fulness of Truth.

The longer I live and work in the fields of Truth, the more do I see that if Truth does not cover the whole realm of being, the eternity of time, the infinitude of space, the intricacies of the inner life of man, it does not cover any of it; it is then a mistake and not the final word. Truth is the program, the map and the essence of all of life.

So, if any formula of life does not work, it may not be because the formula is not true, but that it is not the whole Truth. Lyman Abbott said many years ago: "The cure for the evils of democracy is more democracy." Although the United States, which is a democracy, has many times as many murders per capita as England, which is a monarchy, that is not an indictment of democracy; but, as Lyman Abbott said, one must go the whole way. If there are evils in democracy, they will not be cured by going back to a monarchy or any other form of government, but by going on to more democracy.

A child starts the study of mathematics with some rules fitted to its intelligence and which supply its need at that time, with some simple rule such as two plus two equal four. But by and by it will come to some problem which that rule will not solve. Does that make the rule wrong? There are other problems to meet beside two plus two. So the child learns new rules and new prin-

ciples; but it will keep meeting new problems as it advances, which none of the things which it knows will solve. Then it learns a higher form of mathematics. There are many problems that can be solved in arithmetic, but you will find some problems which cannot be solved there. You have to go on to algebra, and even in the study of it you will discover that algebra has its limitations. And so, in each branch of mathematics, be it arithmetic, algebra, geometry, trigonometry, or differential calculus, problems will be found that cannot be solved. There is something superior to mathematics which alone will solve all problems, and that is the Truth.

The true mathematician knows that there is nothing wrong with mathematics, even if it will not solve every problem. If a certain branch of mathematics does not solve certain problems, the mathematician does not proceed to break the mathematical rules, but learns more and more of mathematics.

Truth is life, and its law is the law of life. Truth is life, and so Truth must be just as big, as complicated, as marvelous in every direction and in every way as life itself; and when we measure life in terms of God, we see how mighty it is.

It seems that to almost everyone Truth appears to be a thing that you can learn as you can learn a rule in arithmetic, and, having learned it, all you have to do is to apply it—to use it. It is thought of as a sort of a measuring cup, or micrometer screw, a shibboleth, a formula, a rule, by which you can measure everything. But the Truth is none of these things and we will all learn some time or other that Truth is an infinite mountain up which the soul goes consciously only when it glimpses the Truth. Everybody is going up that mountainside, but not consciously until the Truth is sighted.

As the soul ascends the Truth way, the problems that life presents become more and more intricate. As a little child

in the primary grade is given very simple examples, and after it has learned to work them is given higher forms, so in the Truth life we are constantly confronted by new problems, but here we seem to resent these problems. We feel that something is wrong if we are not permitted to work out a certain set of examples by the little rule we have learned. But every Truth soul must try out new sets of examples and keep working higher sets of problems.

In mathematics we enjoy it; in life we resent it. But we should really and truly rejoice in the fact that God believes that we can solve big problems. God does not give big problems to little people; he gives big problems to big people. God knows a big person is big enough to solve them. He never gives us temptations without giving us the strength to meet them; he never faces any man with a problem without giving him the means to solve it. The solution of every prob-

lem in life is suggested by the old hymn—"Nearer my God to Thee." In that title is the answer to every human problem. There is no problem that can ever come into any life that cannot be solved if the person gets close enough to God. The difficulty or the problem is a command to come closer to God, to a greater understanding of him.

As I go on in Truth life, I am more and more persuaded that all things are possible to man. I believe that there lies in man the ability to reproduce every one of the wonder works of Jesus Christ. I do not believe there is a thing that Jesus did upon this earth that man was not intended to do and that it is not the goal of the soul to accomplish. There is nothing impossible, through prayer, through faith, through right understanding.

Although there are innumerable failures along the road the way of triumph obviously lies on the pathway of more

knowledge of Truth. There is no problem that cannot be solved by Truth, and if apparently unsolvable it simply means that we have not yet enough Truth. All problems are solved in Truth and no problem can be solved until it is solved in Truth. All things are possible to man if he believes, and if they are not accomplished, it is not because of the impossibility but because of the limitations of his vision.

Many people stand at a particular place in their knowledge of Truth and try to solve problems on that level, which can only be solved after they have passed on to a higher level where, as Emerson says, "The question and the answer are one."

The redwood trees of California, immense as they are in circumferance ,have but a small percentage of live wood—the rest is but the skeleton which holds the living substance in place. So it is with the Truth—it is the living spirit of advancement that does the work in life.

Past accomplishments can be likened to the deadwood of the trees; but there are many people who are living in that deadwood. The element of newness in Truth gives it its potency.

God wants us to live in the moment which is onward moving toward the ultimate Truth. It is the newness of the discovery of the soul that makes the Truth alive. There is joy in newly discovered Truth. The potency of Truth lies in its new ascensions, its new acquisitions, in the unfolding beauties and harmonies of divine law. That is where it has its power and its meaning in the life of man. If you find that you have stopped growing, go to God in prayer, for there is an infinite supply of the life, beauty and wisdom of God for the soul that prays.

We must grow in grace and in the knowledge of Truth to engage in the mighty cosmic process, the drawing out from man and developing in him those

qualities which God has hidden in the heart of man. Let us unfold and grow and not merely learn a formula by which we can cure physical ills.

We need to make that contact of the soul with God so that we shall know our infinite capacities. According to our faith shall the vision unfold to us, and through us to all mankind.

Dear Father, we realize that we cannot be partakers with thee in the joy of thy nature unless we continue to move out into more and more of the rooms in that great temple of our souls. We invoke thy help in thus moving on to more and more of thy Truth. We ask it in the name of him who never stopped growing—Jesus Christ. Amen.

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